

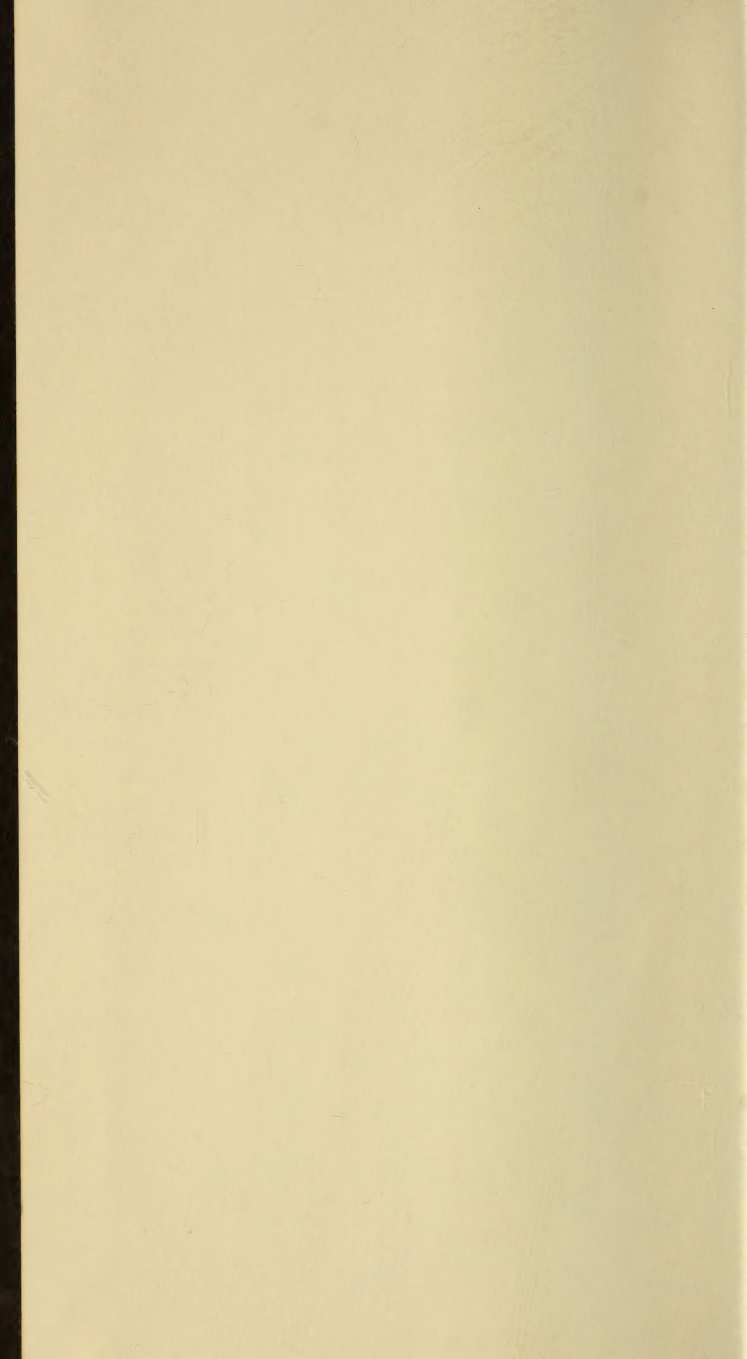
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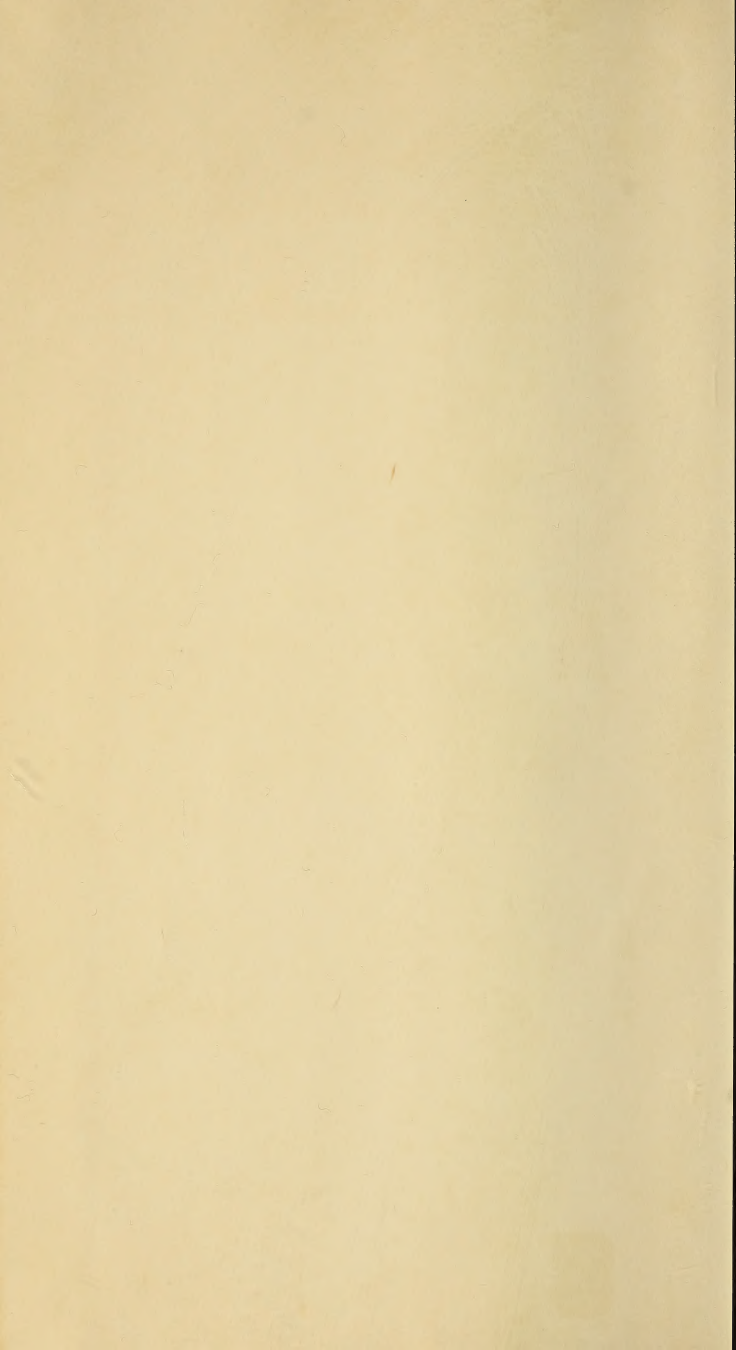


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ELEMENTS
OF THE
GREEK LANGUAGE,

EXHIBITED, FOR THE MOST PART, IN

NEW RULES,

MADE EASY TO THE MEMORY BY THEIR
BREVITY :

BEING A TRANSLATION OF
DR. MOOR'S
CELEBRATED GREEK GRAMMAR.

WITH
LARGE ADDITIONS AND IMPROVEMENTS
FROM THE LATEST EDITIONS,

BY
PROFESSORS DUNBAR AND NEILSON,
AND
FROM THE LATE WORKS

OF
MATTHIÆ, BUTTMAN, THIERSCH,
AND OTHERS.

39
BY THE
REV. PETER BULLIONS,
PROFESSOR OF LANGUAGES IN THE ALBANY ACADEMY.

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PREFACE.

AMONG the various Compendes of Greek Grammar now before the public, that of Dr. Moor deservedly occupies a very high rank. The simplicity of his manner, the accuracy of his observations, and the admirable precision and system that runs through the whole, render his work far superior to most of others as a manual of Elementary instruction in the Greek language. Yet, with all its excellencies, it was, as first published, still defective in many parts. This was to be expected in a work which its Author did not live to complete. In the late editions by Professors Dunbar of Edinburgh and Neilson of Belfast many of these defects have been supplied. The late voluminous and valuable works of Matthiæ, Buttman, and Thiersch, in which they have embodied "the result of philological researches up to the present time," have contributed greatly to advance the interests of Grecian literature. These, added to the valuable works of Middleton, Vigerus, Bos, Hoogeveen, and others in different departments of this subject, furnish the student with all the information requisite to conduct him to a thorough and critical acquaintance with the Greek language. These works, however, are within the reach of comparatively few. They were neither designed for, nor are they suited to, the wants of the junior student; and will hardly ever be known or consulted except by the advanced scholar. Still, however, the benefit of labours so well directed and successful, ought not to be confined to so narrow a circle; and to bring their *results* more fully than has yet been done before the student in a condensed and systematic form, is an object which has been steadily kept in view in the present work.

The plan and arrangement of Moor's Elements have been

followed, the translation of which is, for the most part, new ; and in which the valuable additions made by Professors Dunbar and Neilson have been incorporated. An entirely new Syntax has been prepared from the ample materials furnished by the writers already mentioned. In this, as well as in every other part, I have freely availed myself of all the sources of information within my reach ; and no labour has been spared to render it as complete as possible. The Rules of Adams' Latin Grammar have been adopted so far as they are applicable to the construction of the Greek language ; when it was necessary to add others, brevity, accuracy, and comprehensiveness have been chiefly studied. The same thing has been aimed at in the Notes and Observations under each rule ; and the whole, it is believed, contains the substance of Matthiæ's volume on this subject. For many observations in different parts, and especially on the doctrine of the Tenses and of the Prepositions, I am greatly indebted to the Grammar of Professor Goodrich, and of Valpy as edited with large additions by Professor Anthon ; both of whom have enriched their works from the same sources. The observations on the nature of the Subjunctive and Optative Moods are abridged from an ingenious essay on the subject by Professor Hunter of St. Andrew's College, unquestionably one of the first classical scholars of the present day. In Prosody, the rules for Quantity have been translated from Neilson's edition of Moor ; and those for the different Metres have been taken from Seale's Analysis of the Greek Metres. The tables of the different kinds of Metre, in which each species with its varieties is made visible *to the eye*, have been constructed with great care from the Rules laid down in Maltby's edition of Morell's Thesaurus ; and they have been placed together to afford the student, who wishes to scan the Lyric Poets or the choruses of the Dramatic writers, an opportunity of applying the scale more conveniently to the subject of his investigation. Besides these, the Greek Exercises of Prof. Dunbar, and Jamieson's Hermes Scythicus, have been consulted on the subject of the Prepositions. The Greek Grammars of Verwey, Bournouf, Jones, and others, have also been

consulted, as well as Crombie's Gymnasium and English Grammar, and Zumpt's Latin Grammar ; and from all of them I have endeavoured to collect and condense whatever was suited to my purpose. This general statement of the sources from which the materials for the present work have been drawn, is here made to supersede the necessity of quotation or particular reference, which could not well be made in the body of the work itself.

The Analysis of the Verb, from § 85 to § 103, is a modification of Thiersch's doctrine of the Verb, in which the whole subject is rendered definite and satisfactory by the application of Moor's Rules for the penult of the Second Future and Perfect Middle to the change of the Roots ; a part of the system which, in Thiersch's work, is left so loose and indefinite as to render the whole nearly useless to the beginner. The view of the Verb given in this analysis, as it respects the formation of the Tenses, is different from that given by Moor or any other Grammarian ; and for brevity, simplicity, and philosophical accuracy, certainly has not hitherto been equalled. A more minute and accurate knowledge of the Greek Verb, it is believed, may be obtained in a much shorter time by studying it in this way than in any other. It has, at least, this advantage, that it enables the student to form or to resolve every tense directly, and at once, without the tedious process of forming one tense from another ; and without burdening the memory, and perplexing the judgment, with a multiplicity of Rules. The simple process is to ascertain the different forms of the Root, and from these to form each Tense by adding its appropriate termination ; and the whole inflexion of the Verb is completed, *without the aid of a paradigm*, by varying the termination through the different Moods as in the Table of Terminations. Should any, however, prefer the system of Dr. Moor, among all others incomparably the best, this analysis may be entirely passed over, as the other is complete without it. But if the analysis is studied, all that follows respecting the formation of the Tenses, and even the committing of the Paradigm, is superseded.

The plan proposed in the whole undertaking was to furnish, on the foundation of Moor's Grammar, a system of elementary principles suited to the use of the junior student, and to arrange under these principles, as distinct heads and with a smaller type, all the illustration and detail necessary to enable the advanced student, without farther assistance, to prosecute the study of the language with success. How far I have succeeded in accomplishing my object must be left to others to determine. The chief difficulty lay in compressing the great mass of materials within proper limits; and, notwithstanding my efforts to accomplish this, the work has swelled much beyond the dimensions to which I wished to limit it. Any suggestions from the friends of Grecian literature, for the correction and improvement of the work, should another edition ever be called for, will be thankfully received.

It remains only to state here, that in using this Grammar the beginner should first make himself master of the *general outline* or Elements (distinguished, for the most part, by a larger type), committing the Rules and Inflections accurately to memory, which may generally be accomplished in a few weeks; and when this has been rendered familiar by exercises in reading and parsing, the whole should be studied in course in frequent revisals.

No recitation in Greek is thoroughly prepared till the student can not only render the passage into good English, but until he knows every thing belonging to the inflexion and forms of all the words it contains, and understands the construction of every part. With less than this, the student who wishes to profit will not be satisfied. That the Grammar may be profitable to such in their preparations as a book of reference, the whole has been divided into Sections, and a copious Index has been prepared, by which any subject treated of in the work may be readily found.

Albany Academy,
November 18th, 1831.

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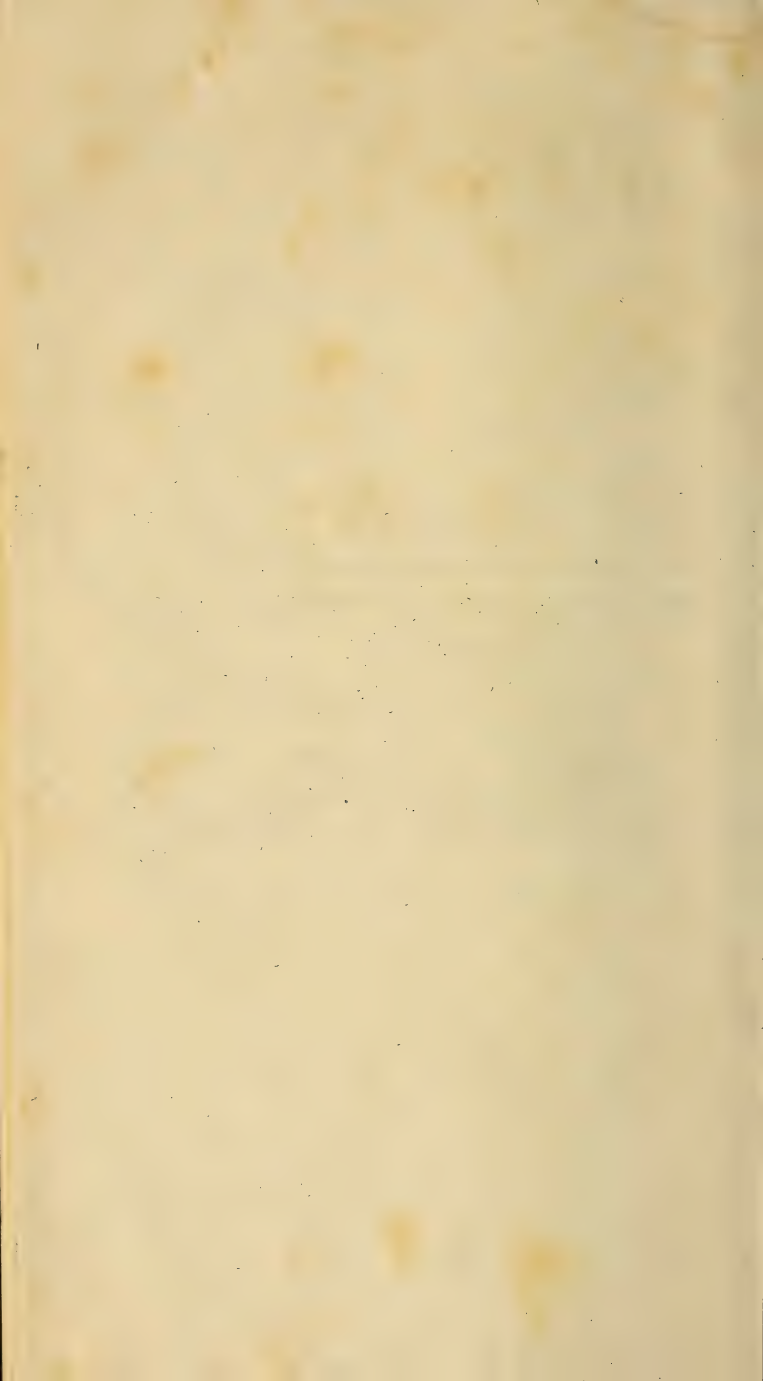
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ERRATA.

The following are the principal Errata that have been observed.

- Page 9 line 11, for apostrophe read apostrophe.
50 — 22, for τε read δε.
53 — 14, for τὸν read τὴν.
73 — 18, for δ read ἡ.
77 — 5, for θτινα read θντινα.
81 — 8, for anomolous read anomalous.
104 — 16, dele "1. aor."
107 last line but two, for aor. read fut.
118 line 13, for ὑμμηην read ὑμμην.
120 — 1, before PARADIGM insert § 105.
193 last line but three, for ἐτραπόμεν read ἐτραπόμην.



ORTHOGRAPHY.

—◆—

§ 1. The number of Letters in the Greek Alphabet is twenty-four, as follows :

A, α.	ἄλφα.	alpha.	a, in <i>father</i> .
B, β, β.	βῆτα.	bêta.	b.
Γ, γ, Γ.	γάμμα.	gamma.	g, hard as in <i>got</i> .
Δ, δ.	δέλτα.	delta.	d.
E, ε.	ἑψιλὸν.	epsilon.	e, in <i>met</i> .
Z, ζ.	ζῆτα.	zêta.	z.
H, η, η.	ἦτα.	êta.	e, in <i>there</i> .
Θ, θ, θ.	θῆτα.	thêta.	th.
I, ι.	ἰῶτα.	iôta.	i, in <i>tin</i> .
K, κ.	κάππα.	kappa.	k, or c hard.
Λ, λ.	λάμβδα.	lambda.	l.
M, μ.	μῦ.	mu.	m.
N, ν.	νῦ.	nu.	n.
Ξ, ξ.	ξῖ.	xi.	x.
O, ο.	ὀμικρὸν.	omikron.	o, in <i>not</i> .
Π, π, π.	πῖ.	pi.	p.
P, ρ.	ῥῶ.	rho.	r.
Σ, σ, ς.	σίγμα.	sigma.	s.
T, τ, τ.	ταῦ.	tau.	t.
Υ, υ.	ὕψιλὸν.	upsilon.	ue, in <i>vue</i> , French.
Φ, φ.	φῖ.	phi.	ph.
X, χ.	χῖ.	chi.	ch, aspirated.
Ψ, ψ.	ψῖ.	psi.	ps.
Ω, ω.	ὠμέγα.	omega.	o, in <i>note</i> .

DIVISION OF LETTERS.

§ 2. Letters are either *Vowels* or *Consonants*.

I. OF VOWELS.

The vowels are seven ; viz.

Two short, ε, ο.

Two long, η, ω.

Three doubtful, α, ι, υ.

α, ι, υ, are called doubtful vowels, not because there is any uncertainty about their quantity, but because they are short in some syllables and long in others ; and sometimes in the same syllable they are short or long, according to the pleasure of the writer. Thus,

α in πατήρ, is always short.

α in λαός, is always long.

α in ἄρης, may be either long or short.

Obs. 1. There are but five distinct vowel sounds in the Greek language, viz. α, ε, ι, ο, υ. The η, and ω, are used to express the lengthened sound of ε and ο. The vowel sounds then may be thus expressed :

Short, ε, ο, ᾱ, ι, υ.

Long, η, ω, ᾱ, ι, υ.

II. OF DIPHTHONGS.

The union of two vowels in one syllable, is called a *Diphthong*. If the sound of both vowels be distinctly heard, it is called a *Proper diphthong* ; if not, it is called an *Improper diphthong*.

Note 1. The first vowel of a diphthong is called the *prepositive* ; and the second, the *subjunctive*.

1. The *Proper diphthongs* are six; and are formed from $\tilde{a}$, ϵ , o , with ι or u subjoined: thus,
 from $\tilde{a}$ are formed $\alpha\iota$ and $\alpha\nu$,
 from ϵ $\epsilon\iota$ and $\epsilon\nu$,
 from o $o\iota$ and $o\nu$.

2. The *Improper diphthongs* are also six. Three have the Subjunctive vowel ι written under; viz. α , η , ω . The other three are $\eta\nu$, $\omega\nu$, $\upsilon\iota$.

Note 2. A vowel, preceded by another vowel *not long*, with which it does not form a diphthong, is said to be *pure*. Thus, a is pure in $\gamma\acute{\epsilon}a$ and $\phi\iota\lambda\acute{\iota}a$; $o\varsigma$ is pure in $\pi\acute{o}\lambda\epsilon o\varsigma$, $\rho a\delta\acute{o}\varsigma$, &c.

§ 3. OF THE PRONUNCIATION OF THE VOWELS AND DIPHTHONGS.

1. It is now, perhaps, impossible to ascertain with precision what was the mode of pronouncing the vowel sounds among the ancient Greeks. Among the moderns, very considerable variety has prevailed, almost every nation being inclined to give to the Greek vowels and diphthongs the same power they have been accustomed to give to the corresponding vowels and diphthongs in their own language. Besides the great inconvenience arising from the diversity of pronunciation to which this method unavoidably leads, the pronunciation itself is found in many instances to differ widely from the *known* power of some of the Greek vowels, and to be incapable of distinguishing, in a definite manner to the ear, between several of the vowel and diphthongal sounds.

2. Of the different methods of pronouncing the vowel sounds, the two most prevalent at the present day are the *Reuchlinian* and *Erasmian*. The former, introduced by Reuchlin, coincides with the pronunciation of the modern Greeks, according to which $\alpha\iota$ is pronounced like the English a in *ale*; $\epsilon\nu$ and $\alpha\nu$ receive the sound of *ef* and *af*; and η , $\epsilon\iota$, $o\iota$, u and $\upsilon\iota$, the sound of the English e in *mete*. This system, by confounding the most dissimilar letters and syllables under one sound, renders elementary instruction much more difficult, and at the same time militates against the directions of the ancients, and the plainest principles of Orthography, without proposing any other advantage than that of agreeing with the modern Greeks, who have departed, at least as widely as any other nation, from the pronunciation of the ancients.

3. In consequence of these difficulties, at the instigation of

Erasmus, a return was made to the more ancient method of pronouncing, which now bears his name. This, besides being more simple and philosophical, and free from most of the objections to which the other is liable, evidently, according to the best authorities, approaches nearer to the ancient pronunciation than any other. According to this method, the η has the sound of the English *e* in *there*; the υ is pronounced like the French *u* in *tu*; while the proper diphthongs $\alpha\iota$, $\alpha\upsilon$, $\epsilon\iota$, $\epsilon\upsilon$, $\omicron\iota$ and $\omicron\upsilon$, are spoken so as to make the sound of both the vowels distinctly heard.

4. The ancient pronunciation of the Greek tongue, as far as it is now possible to ascertain it, may be learned partly from the comparison of words which languages yet living have in common with the Greek—partly through Greek words which appear in Latin, and Latin words which appear in Greek—partly from imitations of natural sounds, as well as from plays upon words and other hints of a similar nature.

5. By means of these aids, the sound of η , according to the Erasmian scheme, is pretty satisfactorily ascertained to be simply a prolongation or doubling of the sound of ϵ , (which is equivalent to the short *e* in *met*,) in the same manner as ω is a prolongation of the sound of $\omicron$. Thus Ἥβη was written in Latin *Hebe*. Plutarch expresses the long *e* of Latin by η , e. g. in the life of Cicero, *Rex* is written Ρήξ ; in that of Numa, *potens* is written ποτήνς , and *sapiens* σαπίνς . Dionysius of Halicarnassus teaches to form the sound of this letter "*at the root of the tongue*," ($\text{περὶ τὴν ῥάσιν τῆς γλώσσης}$,) whereas he directs the sound of ι (the same sound with the English long *e* in *mete*, or the Reuchlinian sound of η ,) to be formed outwards "*about the teeth*," (περὶ τοὺς ὀδόντας ,) and, which may be considered decisive, especially when taken in connexion with what is already said, Cratinus expressed the cry of the sheep by ἑή, ἑή .

6. The sound of the ι is ascertained by its being uniformly written in Latin by *i*; as, Κρισπῖνος νίγρος , *Crispinus nigros*, (pronounced according to the Latin sound of *i*, Crispēnus nēē-gros).

7. The diphthong $\alpha\iota$ was originally pronounced like the English *i* in *fire*, or the monosyllable *aye*. Thus, *Maia* is written in Latin *Maia*. Virgil writes *aulai pictai* for *aulæ pictæ*, clearly distinguishing the sound of the vowels by the *diæresis*, in imitation of the Greek sound in the termination of $\alpha\upsilon\lambda\alpha\iota$.

8. The sound of $\epsilon\iota$ is preserved in the Latin *eia*, similar to the sound of the English *i* in *fine*, or *ei* in *height*, *sleight*. The sound of the diphthong, however, appears to have been somewhat variable; sometimes the sound of the ϵ , and sometimes that of the ι , being predominant.

9. *oi* was originally pronounced like *oi* in *oil*.

10. The Greek *au* was written in Latin by the corresponding *au*. Thus, Augustus, Claudius, Paulus, were written *Aύγουστος*, *Κλαύδιος*, *Παῦλος*; in which the diphthong has the sound of the English *ou* in *our*. This sound is preserved in the German *auge* for *αὐγή*, and is determined from the use of it in Aristophanes to imitate the barking of a dog; thus, *αῦ*, *αῦ*.

11. The open sound of *eu* is expressed in Latin by *eu*; thus, *εὖρος*, is written *Eurus*, and is heard in the English pronoun *you*.

12. The sound of *ou* seems generally to have been expressed by the Latin *u* heard in *tu*, which is similar to the English *u* in *full*, though it is probable from analogy that the diphthongal sound was preserved by slightly sounding the *o*, and but slightly, to distinguish it from *au*. Thus *Μοῦσαι* and *Μουσείον* were rendered in Latin, *Musæ* and *Museum*; and Augustus was written as above, *Aύγουστος*. If uniformity in the pronunciation of the Greek language is to be aimed at, and it is certainly very desirable that it should, the *Erasmian* method seems entitled to preference as a standard, not only on account of its simplicity and perspicuity, but also as having the authority of the ancients, so far as this can be ascertained, decidedly in its favour. The whole system is exhibited in the following

13. TABLE OF VOWEL AND DIPHTHONGAL SOUNDS.

Short <i>ᾱ</i>	like	a	in hat,	as	πατήρ.
Long <i>ᾶ</i>		a	father,	as	πᾶς.
Short <i>ε</i>		e	met,	as	γένος.
Long <i>η</i>		e	thêre,	as	θήρ.
Short <i>ι</i>		i	tin,	as	ἵνα.
Long <i>ι</i>		i	machine,	as	ἱλιν, χίλος.
Short <i>ο</i>		o	not,	as	τόνος.
Long <i>ω</i>		o	note,	as	φως.
Short <i>υ</i>	as French	u	tu,	as	μάστιγ.
Long <i>υ</i>	as French	ue	vue, tortue,	as	κυνός.
	or the Scotch	ui	puir,	as	πῦρ.
<i>αι</i>	like	i	fire, or aye,	as	τύψαι.
<i>ει</i>		i	fine,	as	τύψει.
<i>αυ</i>		ou	our,	as	αυτός.
<i>ευ</i>		eu	feud,	as	εὐρέ.
<i>οι</i>		oi	soil,	as	οί.
<i>ου</i>		ou	tour,	as	οὔτος.
<i>υι</i>		ui	quick,	as	νιός.

§ 4. OF CONSONANTS.

I. The simple consonants are either *mutes* or *semi-vowels*.

1. The mutes are nine, and are divided into three classes; viz.

Smooth, π , κ , τ .
 Middle, ξ , γ , δ .
 Aspirate, φ , χ , θ .

Obs. 1. Each smooth mute has its own middle and aspirate, which three are said to be of the *same order*, or of the *same sound*, as being pronounced by the same organ; but of different *strength*, as greater force of voice, or of breathing, is required in the *middle* than in the *smooth* mutes, and in the *aspirate* than in the *middle*.

Obs. 2. All mutes of the *same order* may be distinguished by the name of their smooth mute, or from the organ by which they are pronounced; thus, π , ξ , φ , may be called π -mutes, as being mutes of the π sound; or they may be denominated *labials*, being pronounced by the lips; as follows,

II mutes, or labials, π , ξ , φ ,
K mutes, or palatals, κ , γ , χ ,
T mutes, or dentals, τ , δ , θ .

Obs. 3. In mutes of the *same order*, one is frequently changed for another.

2. The semi-vowels are five, λ , μ , ν , ρ and ς . Of these, four are termed *liquids*, because they readily unite with, or *flow* into, the sound of other consonants. They are also called *immutable*, because they do not, like the mutes, suffer any change in the inflection of nouns and verbs.

II. The double consonants are three, ψ , ξ , ζ ; and are formed from the three orders of mutes, with ς ; thus,

π , ξ , φ ,
 κ , γ , χ ,
 τ , δ , θ , } with ς makes $\left\{ \begin{array}{l} \psi, \\ \xi, \\ \zeta, \end{array} \right\}$ equivalent to $\left\{ \begin{array}{l} \text{ps,} \\ \text{x,} \\ \text{z.} \end{array} \right\}$

Obs. 1. In the declension of nouns and verbs, when a π-sound, or a κ-sound, would be followed by σ, the double consonant ϗ or ξ is substituted; thus, instead of Αραξι or πλεκσω, must be written "Αραϗι, πλεξω, &c. But a τ-mute, coming before σ, must be rejected; thus, for ἀνύτσω must be written ἀνύσω, &c. § 6. 6. (c.)

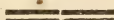
Obs. 2. In like manner a double consonant may be resolved into the mute from which it is formed, and σ; thus,

ϗ	may be resolved into πσ, ξσ, or φσ.
ξ	into κσ, γσ, or χσ.
ζ	into τσ, δσ, or θσ.

This is done when, in the declension of nouns and verbs, it becomes necessary to separate the σ from the mute with which it is combined; thus, λαίλαϗ, by dropping the σ becomes λαίλαπ; κόραξ becomes κόρακ; and so of other combinations.

Obs. 3. Sigma, at the end of a word, is written σ; not at the end, σ.

Obs. 4. γ, before a mute of its own order, i. e. before κ, γ, χ, or ξ, is pronounced like ng in *angle*, or in the syllables *ing*, *ang*, *ung*; thus, ἄγκος, ἄγγελος, ἔγχος, σαλπίγξω.



§ 5. OF SYLLABLES.

A Syllable is a distinct sound, forming the whole of a word, or so much of it as is pronounced by one impulse of the voice. To these belong certain marks and characters; as,

I. ACCENTS.

Accents are used to regulate the tone of syllables over which they are placed. They are three: the *acute* (´), the *grave* (`), and the *circumflex*, which was first marked ^, then ˘, and lastly ˆ.

The *acute* is placed on one of the three last syllables of a word, and indicates that the tone of the syllable is to be raised or sharpened; as, τύπτω, *I strike*.

The *grave* is never placed but on the last syllable, and indicates that its tone is to be lowered; as, τιμή, *honor*.

The *circumflex* is placed on a long vowel or a diphthong, in one of the two last syllables, and unites the force of both the former, by first raising and then depressing the tone of the syllable; as, ποιῶ.

II. SPIRITUS OR BREATHINGS.

The *Spiritus*, or *breathings*, are two ; the *asper*, or *rough* breathing, marked (*ʼ*); and the *lenis*, or *soft* breathing, marked (*˘*).

1. The *spiritus asper* has the force of the Latin H ; thus, ἡμα is pronounced *Hama*.

Note. Anciently H was the mark for the aspirate, in Greek, as it is in Latin ; thus, ἑκατόν was written HEKATON. This was afterwards divided, and one half, Ξ, used as the mark for the aspirate, and the other, Η, as the mark for the soft breathing. These were afterwards changed into L and J, and lastly into their present forms (*ʼ*) and (*˘*).

2. The *spiritus lenis* only indicates that the *spiritus asper* is not to be used. These marks are used as follows :

1.) A vowel or diphthong, beginning a word, has always a *spiritus*. In the diphthong it is placed over the *second* vowel ; as, ἡμα, ἐγὼ, εὐρέ, οὐρε.

2.) υ, or ς, beginning a word, has always the *spiritus asper*.

3.) ς in the middle of a word, if single, has no *spiritus*, but if doubled, the first has the *spiritus lenis*, and the second the *spiritus asper* ; as, πόρρῳ, *porrho*.

Note. The Æolic dialect, the most ancient form of the Greek language, had no *spiritus asper*, and it is seldom used in the Ionic. The want of it, in the former, was compensated, in all words beginning with a vowel, by a species of aspirate, now called

THE ÆOLIC DIGAMMA.

This was originally a full and strong consonant, represented by f, F, in the form of a double Γ. Thus, while the single Γ denoted a soft guttural aspiration, the double, or F, represented the roughest breathing, approaching nearer to the sound of the modern *f* or *v*. Originally, this letter seems also to have been universal between two vowels, and remained in many words of the Attic and common dialects as υ, especially where followed by a consonant ; thus, χέφω changed into χεύω, and lastly into χέω ; so ναφτι, ναυσι. The original use of the digamma between two vowels, is manifest from the Latin words derived from the Greek, in which it still holds its place, in the form of *v*, though it has disappeared from the original word. Thus, from αἰών comes *ævum* ; from βοῆς, *boves* ; Ἑστία, *Vesta* ;

ἤρ, *ver* ; Ἀχαιὸς, *Achivus* ; οἶκος, *vicus* ; ὠὸν, *ovum* ; shewing that when the derivation was made, the original words were written αἰφὼν, βοφῆς, φεστία, φῆρ, Αχαιφὸς, φοῖκος, ωφον.

III. THE APOSTROPHE.

The Apostrophe (') is written over the place of a short vowel which has been cut off from the end of a word ; as, ἀλλ' ἐγὼ for ἀλλὰ ἐγὼ. Sometimes the diphthongs are elided by the poets ; as, εὐλομ' ἐγὼ for εὐλόμμαι ἐγὼ ; and sometimes after a long syllable the initial vowel is cut off from the following word ; as, ὦ γαθέ for ὦ ἀγαθέ.

Exc. Instead of the apostrophe, or cutting off the final vowel, the concurring vowels are sometimes contracted ; as, προῦργου for πρὸ ἔργου ; καὶ ἐκ.

Note. The union, or contraction of such words, is indicated by the *spiritus* being placed over the vowel, at the place of junction, as in the preceding examples.

IV. DIASTOLE.

The *Diastole* is a comma, inserted between the parts of a compound word, to distinguish it from another word consisting of the same letters ; as, τό, τε, *and this*, to distinguish it from τότε, *then* ; ὅ, τι, *what*, to distinguish it from ὅτι, *because*. Sometimes they are written apart, without the comma ; thus, τό τε, ὅ τι.

V. DIÆRESIS.

The *Diæresis* (¨) is placed over a vowel, to shew that it does not form a diphthong with the vowel which precedes it ; as, οῖς, *a sheep*, πραῶς, *mild*, pronounced *o-is*, *pra-us*.

VI. FIGURES AFFECTING SYLLABLES.

1. Prosthēsis is the adding of one or more letters to the beginning of a word ; as, σμικρὸς for μικρός, εἰκοσι for ἑκοσι.
2. Paragōge is the adding of one or more letters to the end of a word ; as, ἥσθα for ἥς ; τοῖσι for τοῖς.
3. Epenthēsis is the insertion of one or more letters in the body of a word ; as, ἔλλαβε for ἔλαβε ; ὀπότερος for ὀότερος.
4. Syncōpe is the taking away of one or more letters from the body of a word ; as, ἦλθον for ἧλυθον ; εὐράμην for εὐρησάμην.

5. Aphærēsis is the cutting off of one or more letters from the beginning of a word ; as, στεροπή for ἀστεροπή ; ὄρη for ἐόρη.

6. Apocōpe is the cutting off of one or more letters from the end of a word ; as, δῶ for δῶμα ; Ποσειδῶ for Ποσειδῶνα.

7. Metathesis is the transposition of letters and syllables ; as, ἔπραθον for ἔπαρθον ; ἔδρακον for ἔδαρκον ; χάρις for κρᾶτις.

Obs. The Ionians, by a species of Metathesis, change the breathing in a word ; as, κιθῶν for χιτῶν ; ἐνθαῦτα for ἐνταῦθα.

8. Tmēsis is when the parts of a compound word are separated by an intervening word ; as, ὑπὲρ τινα ἔχειν for ὑπερ ἔχειν τινα.

§ 6. EUPHONY.

In combining their letters into words, the Greeks paid the strictest attention to *Euphony*, or agreeableness of sound. This principle, indeed, pervades the whole structure of the language. From a regard to this, they carefully avoided every concurrence of consonants not easily pronounced together. The means by which this is effected may be summed up in the following

RULES AND OBSERVATIONS ON THE CHANGE, OMISSION, AND ADDITION OF LETTERS.

1. Words ending in σι, and verbs of the third person in ε and ι, add ν to the termination before a vowel, or before a pause ; as,

παῖσιν εἶπεν ἐκείνοις for παῖσι εἶπε ἐκ ; also the diphthong ει, in the pluperfect indicative active. The word εἴκοσι, (*twenty*), and the adverbs πέρυσι, παντάπασι, νόσφι, πρόσθε, ὀπίσθε, κε and νυ.

Obs. σ is sometimes added, on the same principle ; thus, οὖτω becomes οὕτως. Also the particle οὐ is changed into οὐκ before a vowel, and into οὐχ before an aspirated vowel.

2. When two mutes of a *different sound* come together, they must be of the *same strength* ; i. e. they must be both *smooth*, or both *middle*, or both *aspirate* ; as,

ἐπτά, ἄεθελον, ἄχθος. And if, by derivation or declension, two mutes of different strength would come together, the former must take the class of the latter ; thus, the terminations -τος, -δην, -θεις, with γράφω, the ω being omitted, form γραπτός,

γράφειν, γραφείς. And of two mutes already combined, one cannot be changed without a corresponding change in the other. Thus in ἑπτὰ and ὀκτώ, if the τ be changed into δ, the π and κ must be changed into ς and γ; as, ἑπτὰ, ἑβδομος; ὀκτώ, ὀγδός.

Obs. 1. The same takes place in composition when the following word begins with an aspirated vowel; thus, from ἐπι, by apostrophe ἐπ', in composition with ἡμέρα, comes ἐφήμερος; so ἑπτὰ,—ἐπτ', ἐφθήμερος; from κατὰ and εὔδω,—καθεύδω, &c.

Obs. 2. On the same principle also, when words only stand together, or are joined together by contraction, an aspirated vowel in the beginning of the latter word, changes the final mute of the former into an aspirate; thus, κατὰ, standing before ἡμᾶς, must be written καθ' ἡμᾶς; ἀπὸ before οὖ—ἀφ' οὖ. So by contraction τὸ ἰμάτιον becomes θοιμάτιον; τὸ ἔτερον—θάτερον, &c.

Obs. 3. To this rule the preposition ἐκ forms an exception, as it remains unchanged before all consonants. It is, however, changed into ἐξ before a vowel.

3. Two successive syllables should not each begin with an aspirate. When, by inflection, this would occur, the aspirate of the first syllable is changed into its corresponding smooth mute; as,

πεφίληκα for φεφίληκα; θρίξ, τριχός; not θριχός; τρέχω, not θρέχω; τρέφω, not θρέφω. In these last verbs, as soon as the second aspirate is lost, by inflection or otherwise, the first is resumed; as in the future θρέξω and θρέψω, and in the derivatives θρεκτικός, θρεπτός, &c.

Obs. 1. To this rule there are *five exceptions*: 1. In compound words generally; as, ὀρνιθοθήρας, αὐθοόρος. 2. The passive aorist ending in θην, with its derivatives; as, ἐχύθην, ἀφέθην, (excepting two verbs only, θύω and τίθημι, from which ἐτύθην and ἐτέθην.) 3. If a consonant, whether rough or smooth, precede the second aspirate; as, θρεφθεῖς, θαλφθεῖς, τίθεσθαι. 4. If the second aspirate has been formed by changing a smooth mute before a rough breathing; as, ἔθηχ' ὁ ἀνθρώπος, for ἔθηκ', &c. 5. By affixing the adverbial terminations -θεν and -θι; as, πανταχόθεν, Κορινθῶθι.

Obs. 2. The second of two aspirates is seldom thus changed: it is regularly done, however, in imperatives in -θι; as, θέτι, τύφθητι, for θέθι, τύφθηθι.

4. The aspirates are never doubled; instead of this, an aspirate must be preceded by the smooth mute of the same sound; as,

'Ατθίς, not 'Αθθίς; Βάχχος, not Βάχχχος; Ματθαῖος, not Μαθθαῖος; Σαπφώ, not Σαφφώ.

5. When ρ stands at the beginning of a word, if a simple vowel be made to precede it, in composition or inflection, the ρ is usually doubled; as,

ῥῥέπειν, ἄρρεπης, from ῥέπω. This rule, however, does not hold in the case of diphthongs; as, εὐρύνστωρ, from εὐ and ῥών-νυμι.

6. In the composition and inflection of words the following changes are to be particularly observed.

I. THE MUTES BEFORE Σ.

(a.) A π-mute (π, ξ, φ,) before σ, unites with it and forms ψ; as,

λείπω, λείπσω, written λείψω.

(b.) A κ-mute (κ, γ, χ,) before σ, unites with it and forms ξ; as,

ἦκω, ἦκσω, written ἦξω.

(c.) A τ-mute (τ, δ, θ,) before σ, is rejected; as,

σώματι, pl. not σώματσι, but σώμασι; ἄδω, not ἄδσω, but ἄσω.

II. THE MUTES BEFORE Μ.

(d.) A π-mute before μ, is changed into μ; thus,

for τέτυπμαι, τέτριβμαι, γέγραπμαι,
write τέτυμμαι, τέτριμμαι, γέγραμμαι.

(e.) A κ-mute before μ, is changed into γ; thus,

for πέπλεχμαι, ἐξέβρεχμαι,
write πέπλεγμαι, ἐξέβεργμαι.

Hence γ before μ , remains unchanged ; as, λέλεγμαi.

(f.) A τ -mute before μ , is changed into σ ; thus,

for ἥνυτμαι, ἥρειδμαι, πέπειθμαι,
write ἥνυσμαι, ἥρεισμαι, πέπεισμαι.

Obs. To these rules there are some exceptions in substantive forms ; as, ἀκμή, not ἀγμή ; πότμος, not πόσμος.

III. CHANGES OF THE LETTER N.

(g.) *N*, before a π -mute, and also before ψ , is changed into μ ; thus,

for λινπάνω, λανθάνω, ἐνφύς, ἐνψυχος,
write λιμπάνω, λαμβάνω, ἐμφύς, ἐμψυχος.

(h.) *N*, before a κ -mute, and also before ξ , is changed into γ ; thus,

for ἔνκειμαι, φυνγάνω, τυγχάνω, πλάνξω,
write ἔγκειμαι, φυγγάνω, τυγχάνω, πλάγξω.

(i.) *N*, before a τ -mute, remains unaltered ; as,

ἐντός, συνδέω.

(k.) *N*, before another liquid, is changed into the same ; thus,

for ἐνμένω, συλλαμβάνω, συνγράφω,
write ἐμμένω, συλλαμβάνω, συγγράφω.

(l.) *N*, before σ or ζ , is usually rejected ; thus, not δαίμονσι, συνζυγία ; but δαίμοσι, συζυγία.

Obs. *N* is retained before σ only in a few words ; as, Τιβόνες, ἑλμινες, πέφανσαι. In συν before σ , followed by a vowel, it is changed into σ ; thus, συσσεύω, συσσιτία. *Ev* retains the ν before ξ , σ , ζ .

IV. OF THE LETTER Σ.

(m.) When σ would stand between two consonants, it is rejected ; thus,

λελείπ-σθων, τετρίβ-σθαι, λελέγ-σθωσαν.
 without σ, λελείπ-θων, τετρίβ-θαι, λελέγ-θωσαν.
 combined, λελείφθων, τετρίφθαι, λελέχθωσαν.

And so from ἡγγέλσθαι, ἡγγέλθαι; from πέφανσθον, πέφανθον, or πέφασθον.

Note. Also when σ by inflection comes before σ, one of them is rejected; as,

Perf. ἐσκεύασ-μαι ἐσκεύασ-σαι. Plup. ἐσκεύασ-σο,
 become ἐσκεύασαι. ἐσκεύασο.

(n.) When a single τ-mute, or ν by itself, is rejected before σ, the vowel remaining suffers no alteration; thus,

ἐλπιδσι, κορυθσι, μειζονσι, δαιμονσι;
 give ἐλπῖσι, κορυῖσι, μείζοσι, δαίμοσι.

(o.) But when both ν and a τ-mute together, are cast out before σ, the vowel remaining, if short, is changed into its own diphthong, (i. e. ε into ει, and ο into ου,) and if a doubtful vowel, it is lengthened: but η and ω remain unchanged; thus,

τυφθεντσι becomes	τυφθεῖσι;	τυφαντσι becomes	τύφασι;
σπενδω,	σπείσω;	γιγαντσι,	γίγασι;
λεοντσι,	λέουσι;	δεικνυντσι,	δείκνυσι;
τυπτοντσι,	τύπτουσι;	τυπτωντσι,	τύπτωσι.

Obs. In some instances, and perhaps always in the nominative, this alteration takes place when ν only has been ejected; thus, from ἐνς, ταλᾶνς, μελᾶνς, come εἷς, ταλᾶς, μελᾶς.

7. When two consonants meet, which are not easily pronounced together, and which do not come under any of the preceding rules, the pronunciation is sometimes relieved by inserting a third consonant between them; thus,

ἀνρὸς, by syncope for ἀνέρος, is relieved by inserting δ; as, ἀνδρὸς. Sometimes by a metathesis, or transposition of letters; as, ἐπραθον for ἐπαρθον.

§ 7. OF PUNCTUATION.

The marks of *punctuation* in Greek are, the comma (,); the colon and semi-colon (:); the period (.); and mark of interrogation (;).

§ 8. ETYMOLOGY.

Etymology is that part of Grammar which treats of the different sorts of words, their various modifications, and their derivations.

All words are either *simple* or *compound*; *primitive* or *derivative*; *declinable* or *indeclinable*.

1. A *simple* word is that which is not made up of more than one; as, ἐάλλω.

2. A *compound* word, is one that is made up of two or more words; as, ἐκἐάλλω, from ἐκ and ἐάλλω.

3. A *primitive* word is that which comes from no other; as, παῖς, αγαθός.

4. A *derivative* word is one that is derived from another word; as, παιδεία, αγαθότης, from παῖς, αγαθός.

5. A *declinable* word is one subject to certain changes of termination, to express the different relations of gender, number, case, person, &c.

Obs. 1. Every declinable word consists of at least two parts; the *root*, or basis, which remains unchanged in all the different forms of the word; and the *termination*, which consists of certain letters and syllables, which are varied according to certain rules.

Obs. 2. The *formula* according to which the terminations of nouns, adjectives, pronouns, and participles are varied, is called their *declension*; that according to which the various terminations of the verbs are arranged, is called their *conjugation*; the variation of nouns, verbs, &c. according to these formulæ, is called their *inflection*.

6. An *indeclinable* word is one that is subject to no change of termination.

7. The different *classes* into which words are divided, according to their signification and use, are called *parts of speech*.

§ 9. PARTS OF SPEECH.

The Parts of Speech in the Greek language are eight; viz. 1. *Noun* or *Substantive*, *Adjective*, *Article*, *Pronoun*, and *Verb*, declined. 2. *Adverb*, *Preposition*, and *Conjunction*, undeclined.

Obs. 1. The participle, which in most Grammars is considered a distinct part of speech, is properly a modification of the verb, and may, therefore, be considered as a part of it.

Obs. 2. In Greek, the interjections are considered, though improperly, by most Grammarians, as adverbs.

§ 10. I. OF THE NOUN.

A Noun, or Substantive, is the name of any person, place, or thing.

Nouns may be divided into two sorts, *Proper* and *Common*.

1. *Proper names* are the names appropriated to individuals, whether persons or places; as, 'Αθήναι, Ὅμηρος, *Athens, Homer*.

Among these may be included,

a. Patronymics, or those which express one's parentage or family; as, Πριαμίδης, *the son of Priam*.

b. Gentile, or *Patrial*, which denote one's country; as, Ἀθηναῖος, *an Athenian*.

2. *Common nouns* are those which represent the idea of a whole kind or species; as, ἄνθρωπος, οἶκος, βιβλος, *a man, a house, a book*. Under this class may be ranged,

a. Collective nouns, or nouns of multitude, which signify many in the singular number; as, λαός, *people*.

b. Abstract nouns, or the names of qualities; as, ἀγαθότης, *goodness*.

c. Diminutives, or nouns which express a diminution in the signification of the nouns from which they are formed; as, παιδίον, *a little boy*; from παῖς.

d. Amplificative nouns, or those which denote an increase in

the signification of the nouns from which they are formed ; as κεφάλων, *a person who has a large head* ; from κεφαλή.



§ 11. OF THE PROPERTIES OF THE NOUN.

To the Greek noun belong *Gender, Number, and Case.*



1. OF GENDER.

Gender is the distinction of sex ; with respect to this a noun is either *masculine*, or *feminine*, or *neuter*. Of some nouns the gender is determined by their *signification* ; of others by their *termination*. Of the first class, all nouns which denote the *male sex* are masculine. Those which denote the *female sex* are feminine, except diminutives in *ον*, which are always neuter ; as, παιδίον. Nouns which are both masculine and feminine are said to be of the *Common Gender*. Nouns which are neither masculine nor feminine, are said to be of the *Neuter Gender*. The gender of nouns not determined by their signification, is, in general, to be ascertained by their termination ; as will be noticed under each declension.

Obs. In Greek lexicons and grammars, the gender is indicated by the article ; viz. ὁ indicates the masculine, ἡ the feminine, and τὸ the neuter ; as, ὁ ἀνὴρ, *the man*, ἡ γυνή, *the woman*, τὸ ζῷον, *the animal*.



2. OF NUMBER.

Nouns have three numbers, the *Singular, Dual, and Plural*. The Singular denotes *one*, the Plural *more than one*.

The *Dual* number denotes two, and is most commonly used in speaking of those things which are produced, or are usually spoken of in pairs.

Obs. In the oldest state of the Greek language the *dual* is not used. It is not found in the Æolic dialect—in the New Testament—in the Septuagint, nor in the Fathers. It is most common in the Attic dialect, in which, however, the plural is often used instead of it.

3. OF CASE.

Cases are certain changes of termination, which nouns adopt to shew the relation in which they stand to other words in a sentence.

Greek nouns have *five* cases. The *Nominative*, *Genitive*, *Dative*, *Accusative*, and *Vocative*.

Obs. 1. The *Ablative* case is not used in Greek as in Latin. Its place is supplied by the genitive and dative.

Obs. 2. All the cases except the nominative, are called *oblique cases*.

§ 12. OF DECLENSION.

Declension is the mode or manner of changing the terminations of a noun, through the several cases in each number. In the Greek language there are three Declensions, in which are to be observed the following

GENERAL RULES:

1. The nominative singular ends always either in a vowel *not short*, or in ν , ρ , ς .

2. The vocative, for the most part in the singular, and always in the plural, is like the nominative.

3. Nouns of the neuter gender have the nominative, accusative, and vocative, alike in both numbers, and these cases, in the plural, end always in α .

4. The dative singular ends always in ι , either adjoined or written under.

5. The genitive plural ends always in $\omega\nu$; the accusative (neuters excepted) in ς .

6. The nominative, accusative, and vocative dual, end always alike ; so also the genitive and dative.

The difference between the declensions will be seen by inspection, in the following table :

§ 13. TABULAR VIEW OF THE TERMINATIONS IN THE THREE DECLENSIONS.

	Singular.	
<i>First Declension.</i>	<i>Second.</i>	<i>Third.</i>
Nom. $\alpha, \eta, \alpha\varsigma, \eta\varsigma,$	$\epsilon\varsigma$, neut. $\omicron\nu$,	$\alpha, \iota, \upsilon, \omega, \nu, \xi, \beta, \varsigma, \psi,$
Gen. $\tilde{\alpha}\varsigma, \eta\varsigma, \omicron\nu, \omicron\nu,$	$\omicron\nu$,	$\omicron\varsigma,$
Dat. $\alpha, \eta, \alpha, \eta,$	$\omega,$	$\iota,$
Acc. $\alpha\nu, \eta\nu, \alpha\nu, \eta\nu,$	$\omicron\nu$,	$\alpha, \nu,$
Voc. $\alpha, \eta, \alpha, \eta.$	ϵ , neut. $\omicron\nu$.	like the nom.
	Dual.	
N. A. V. $\alpha,$	$\omega,$	$\epsilon,$
G. D. $\alpha\iota\nu.$	$\omicron\iota\nu.$	$\omicron\iota\nu.$
	Plural.	
Nom. $\alpha\iota,$	$\omicron\iota$, neut. $\alpha,$	$\epsilon\varsigma$, neut. $\alpha,$
Gen. $\tilde{\omega}\nu,$	$\tilde{\omega}\nu,$	$\tilde{\omega}\nu,$
Dat. $\alpha\iota\varsigma,$	$\omicron\iota\varsigma,$	$\sigma\iota,$
Acc. $\alpha\varsigma,$	$\omicron\nu\varsigma$, neut. $\alpha,$	$\tilde{\alpha}\varsigma$, neut. $\alpha,$
Voc. $\alpha\iota.$	$\omicron\iota$, — $\alpha.$	$\epsilon\varsigma$, neut. $\alpha.$

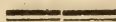
§ 14. FIRST DECLENSION.

The First Declension has four terminations : two feminine, η, α ; and two masculine, $\eta\varsigma, \alpha\varsigma$; which are formed from the feminine by adding ς .

Of these the primary termination is η , and is thus declined.

Paradigm of Nouns in η ; τιμή, honour.

Sing.	Dual.	Plural.
N. V. τιμ-ή,		N. V. τιμ-αί,
G. τιμ-ῆς,	N. A. V. τιμ-ά,	G. τιμ-ῶν,
D. τιμ-ῇ,	G. D. τιμ-αῖν.	D. τιμ-αῖς,
A. τιμ-ήν.		A. τιμ-άς.



§ 15. SPECIAL RULES FOR FEMININE NOUNS.

1. In the singular, α has always αν in the accusative.

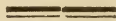
2. α pure, (i. e. after a vowel,) and ρα, have also ας and α in the genitive and dative.

Obs. To these may be added a few words ending in δα, θα, and ᾱ circumflex ; and a very few in λα and μα, in which cases α is always long ; as, Φιλομήλα, Φιλομήλας.

EXAMPLES.

N.V. Μοῦσ-α, <i>a muse.</i>	N.V. φιλί-α, <i>friendship.</i>	N.V. ἡμέρ-α, <i>a day.</i>
G. Μοῦσ-ης,	G. φιλί-ας,	G. ἡμέρ-ας,
D. Μοῦσ-η,	D. φιλί-α,	D. ἡμέρ-α,
A. Μοῦσ-αν.	A. φιλί-αν.	A. ἡμέρ-αν.

Note. In the dual and plural all nouns are declined like τιμή.



§ 16. SPECIAL RULES FOR MASCULINE NOUNS.

1. Nouns of the masculine termination have ου in the genitive, and lose ς in the vocative.

Excep. 1. Some nouns in ας have the genitive in ου or α ; as, πατραπλοίας, gen. πατραπλοίου, or πατραπλοία, *a parricide*. Some have α only ; as, Θωμάς, gen. Θωμά, *Thomas*.

Excep. 2. -της, has α in the vocative ; but -στης, has either η or α ; as, ποιητής, *a poet* ; voc. ποιητᾶ.

ληστής, *a robber* ; voc. ληστή, or ληστᾶ.

Obs. Also nouns denoting a people or nation ; as, Πέρσης, *a Persian* ; compounds in -πης ; derivatives from μετρώ, πολῶ, and τρέω. Also λάγνης, Μεναίχμης, and Πυρραίχμης, have the vocative in α.

In the other cases, masculine nouns are declined as the feminine from which their termination is formed.

EXAMPLES.

N. Χρῦς-ης,	N. Πausανί-ας,	N. Πυθαγόρ-ας,
G. Χρῦς-ου,	G. Πausανί-ου,	G. Πυθαγόρ-ου,
D. Χρῦς-η,	D. Πausανί-α,	D. Πυθαγόρ-α,
A. Χρῦς-ην,	A. Πausανί-αν,	A. Πυθαγόρ-αν,
V. Χρῦς-η.	V. Πausανί-α.	V. Πυθαγόρ-α,

Obs. Since the termination -ης, belongs also to the 3d declension, it may be observed, that to the 1st pertain the nouns in -ίδης, -άδης; as, *Θουκιδίδης*, *Ἀλκιβιάδης*; the names of nations; as, *Σικελιώτης*. Nouns in -της, *derived from verbs*; as, *ποιητής* from *ποιέω*: *compounds from ἀναιῶμαι*, *I buy*; *μετρέω*, *I measure*; *τρίβω*, *I rub, wear, train*; *πωλῶ*, *I sell*; and from words of this declension; e. g. *Ὀλυμπιονίκης*, from *νίκη*; *ἀρχεδίκης*, from *δίκη*.

§ 17. DIALECTS OF THE FIRST DECLENSION.

Besides the regular terminations exhibited in the paradigms, many words are found in different cases inflected according to some of the peculiar dialects. In the tables of terminations, A. denotes *Attic*, I. *Ionic*, D. *Doric*, Æ. *Æolic*. But the distinctions are not strictly observed in every instance: the same peculiarities sometimes occurring in two, and sometimes in three dialects. The following words are exhibited as examples, but it is not to be inferred that each part of them will be actually found in the Greek authors.

Singular.

Nom.	Gen.	Dat.	Acc.	Voc.
τιμ-ή, D. á,	-ῆς, D. ᾱς.	-ῇ, D. ᾱ.	-ήν, D. ᾱν.	-ή, D. á.
μοῦς-α } I. η.	-ῆς, D. ας.	-ῇ, D. α.	} -αν, I. ην.	-α, I. η.
φιλία } I. ης.	-ας, I. ης.	-α, I. η.		} A. ας.
Πυθαγόρ-ας, I. ης.	{ I. εω.	-α, I. η.	-αν, I. ην.	-α, { I. η.
{ D. ας.		-ου, { D. α.	-ῇ, D. α.	{ I. εα.
ἐπιπότ-ης { Æ. α.	Æ. αο.		-ην, { D. αν.	

Plural.

Nom.	Gen.	Dat.	Acc.	Voc.
τιμ-αί	-ῶν	-αῖς, I. ῆς, & ῆσι.	-ὰς, { I. ἑας. Æ. αῖς.	-αί.
	{ I. ἑων. D. ᾱν, & ᾱων. Æ. ᾱων.			

Thus, μητιέτης, *Æ. μητιέτα, a wise person*; Πηλείδου, *I. Πη-
λίδεω, of Pelides*; Αἰνείου, *Æ. Αἰνείας, of Æneas*; Θηβαῖς, *I.
Θηβῆς, or Θηβῆσι, in Thebes*; ὀλοά, *I. ὀλοή, pernicious*; χρυσέα, *I.
χρυσή, golden*.

EXAMPLES FOR PRACTICE.

σελήνη, <i>the moon.</i>	γλῶσσα, <i>the tongue.</i>	εἰρήνη, <i>peace.</i>
σοφιστής, <i>a sophist.</i>	ἀγορά, <i>the forum.</i>	σοφία, <i>wisdom.</i>
πέλεια, <i>a dove.</i>	τεχνίτης, <i>an artist.</i>	μέλαινα, <i>black.</i>
Αἰνείας, <i>Æneas.</i>	ἡδονή, <i>pleasure.</i>	τάλαινα, <i>miserable.</i>
γέφυρα, <i>a bridge.</i>	γωνία, <i>an angle.</i>	δίκη, <i>justice.</i>
λύσσα, <i>frenzy.</i>	βία, <i>force.</i>	βουλή, <i>counsel.</i>
κιθαριστής, <i>a harper.</i>	αὔρα, <i>a breeze.</i>	μάχαιρα, <i>a sword.</i>
Ἀναξαγόρας, <i>Anaxago- ras.</i>	ἀνία, <i>sadness.</i>	φρόνηματίας, <i>high- minded.</i>
Ἄρετή, <i>virtue.</i>	ἀγωνιστής, <i>a wrestler.</i>	φαρέτρα, <i>a quiver.</i>
Πριαμίδης, <i>Priamides.</i>	νεφέλη, <i>a cloud.</i>	αἰτία, <i>the cause.</i>
τέχνη, <i>art.</i>	Κριτίας, <i>Critias.</i>	
	εὐδία, <i>serenity.</i>	

Note. The learner should decline some of the words in this table according to the different dialects. In like manner in the second and third declensions, according to their dialects.

§ 18. SECOND DECLENSION.

The second declension has two terminations, *ος* and *ον*; *ον* is always neuter, *ος* never.

1. *Paradigm of the Masculine and Feminine Nouns in ος; ὁ λόγος, the speech.*

Sing.	Dual.	Plural.
N. λόγ-ος,		N. λόγ-οι,
G. λόγ-ου,	N. A. V. λόγ-ω,	G. λόγ-ων,
D. λόγ-ω,		D. λόγ-οις,
A. λόγ-ον,	G. D. λόγ-οιν.	A. λόγ-ους,
V. λόγ-ε.		V. λόγ-οι.

In the same manner also are declined nouns in *ον*, observing the third general rule; thus,

2. *Paradigm of Neuter Nouns in ον; μέτρον, a measure.*

Sing.	Dual.	Plural.
N.A.V. μέτρ-ον, (§ 12. 3.)	N.A.V. μέτρ-ω,	N.A.V. μέτρ-α,
G. μέτρ-ου,	G.D. μέτρ-οιν.	G. μέτρ-ων,
D. μέτρ-ω.		D. μέτρ-οις.

§ 19. DIALECTS OF THE SECOND DECLENSION.

Singular.

Nom.	Gen.	Acc.	Voc.
λαγ-ός, A. ώς.	-οῦ, A. ώ, I. & D. οῖο.	-όν, A. ών, & ώ.	-ε, A. ός & ώς.

Plural.

Nom.	Dat.	Acc.	Voc.
λαγ-οί, A. ώ.	-οῖς, A. ῶς, I. & D. οῖσι.	-ους, A. ώς, D. ώς, & ός, Æ. οίς.	-οι, A. ώ.

Neuter nouns in the Attic dialect have the same terminations with nouns in -ος; except that ν is substituted for ς.

Thus it will appear that the Attic form, in which ος is changed into ως, ον into ων, and οι into ω, is the principal variation in this declension. Let it be observed, however, that *ā long*, and η before ος, are changed into ε before ως; as, λαός, Attic λεώς. *ā short* remains unchanged; as, τα-ός, Attic τα-ώς, or it is contracted with the ο into ως; as, ἀγήραος, ἀγήρως.

EXAMPLES OF THE ATTIC DECLENSION OF NOUNS IN ΟΣ.

Singular.

λαγώς for λαγός.	νεώς for ναός.	ἀνώγειν for ἀνώγειον.
N. λαγώς,	νεώς,	ἀνώγειν,
G. λαγῶ,	νεῶ,	ἀνώγειω,
D. λαγῶ,	νεῶ,	ἀνώγειω,
A. λαγῶ, or ών.	νεῶ, or νεών,	ἀνώγειν,
V. λαγῶς, or ός.	νεῶς, or ναός.	ἀνώγειν.

Dual.

N. A. V. λαγῶ,	νεῶ,	ἀνώγειω,
G. D. λαγῶν.	νεῶν.	ἀνώγειων.

Plural.

N. V. λαγῶ,	νεῶ,	ἀνώγειω,
G. λαγῶν,	νεῶν,	ἀνώγειν,
D. λαγῶς,	νεῶς,	ἀνώγειω,
A. λαγῶς.	νεῶς.	ἀνώγειω.

Obs. The Attics did not decline all nouns in ος in this manner, but only a very few. The same forms occur also in the

Ionic and Doric writers. The Attics often declined after this form, nouns which otherwise belong to the third declension ; as, Μίνω, Acc. for Μίνωα, from Μίνως, G. Μίνωος ; γέλων, Acc. for γέλωτα, from γέλως, γέλωτος.

WORDS FOR PRACTICE.

ἄγγελος, *a messenger.*ἀετός, *an eagle.*ἄθλος, *a combat.*ἄθλον, *a prize.*ἄμπελος, *a vine.*ἄργυρος, *silver.*ἄργυριον, *silver.*ἔργον, *work.*ἄμῃλον, *an apple.*νότος, *the south wind.*οἶκος, *a house.*παιδίον, *a child.*ῥόδον, *a rose.*σίδηρος, *iron.*στρατός, *an army.*φορτίον, *a burden.*χαλκός, *copper.*χρυσός, *gold.*

§ 20. THIRD DECLENSION.

The third declension has all the terminations of nouns (§ 12. 1.) except η ; it has all genders, and increases the noun by one syllable in the oblique cases.

1. *Paradigm of Masculine and Feminine Nouns.*ὁ θῆρ, *the wild beast.*

Singular.	Dual.	Plural.
N. θῆρ.		N. θῆρ-ες,
G. θηρ-ός,	N. A. V. θῆρ-ε,	G. θηρ-ῶν,
D. θηρ-ί,		D. θηρ-σί,
A. θῆρ-α,	G. D. θηρ-οῖν.	A. θηρ-ᾶς,
V. θῆρ.		V. θῆρ-ες.

In the same manner neuter nouns are declined, observing the 3d general rule.

2. *Paradigm of Neuter Nouns.*Βῆμα, *a tribunal.*

Singular.	Dual.	Plural.
N. A. V. βῆμα,	βῆμα-τε,	βῆμα-τα,
G. βῆμα-τος,	βημά-τοιν,	βημά-των,
D. βῆμα-τι.	βημά-τοιν.	βῆμα-σι. (§ 6. 6. c.)

§ 21. OF FORMING THE GENITIVE.

GENERAL RULES.

I.

If the noun does not end in *ς*, the genitive is formed by adding *-ος*, or *-τος*, to the nominative ; as,

παιᾶν,	παιᾶν-ος,	<i>pæan.</i>
μέλι,	μέλι-τος,	<i>honey.</i>
Ξενοφῶν,	Ξενοφῶν-τος,	<i>Xenophon.</i>

II.

If the noun does end in *ς*, the genitive is formed by rejecting *ς*, and adding the terminations *-ος*, *-τος*, *-δος*, or *-θος* ; as,

ἥρως,	ἥρω-ος,	<i>a hero.</i>
λαίλαψ,	λαίλαπ-ος,	<i>a storm.</i>
λέβης,	λέβη-τος,	<i>a cauldron.</i>
ἄναξ,	ἄνακ-τος,	<i>a ruler.</i>
λαμπάς,	λαμπά-δος,	<i>a torch.</i>
ὄρνις,	ὄρνι-θος,	<i>a bird.</i>

Note. Which of these terminations is to be added, can be learned only by practice and a good ear.

Exception. But if the noun ends in *ος*, the genitive is formed by inserting *ε* before it. All these are neuter ; as,

τείχος,	τείχ-ε-ος,	<i>a wall.</i>
μέρος,	μέρ-ε-ος,	<i>a part.</i>

§ 22. OBSERVATIONS.

Obs. 1. If the final syllable of the nominative be long, it is generally, *though not always*, shortened before the terminations in the oblique cases.

This is done in three ways :

(1.) A diphthong casts away its subjunctive vowel, (§ 2. II. note 1.) as,

βασιλεὺς,	βασιλέ-ος.	a king.
βοῦς,	βο-ός.	an ox.
ναῦς,	να-ός.	a ship.

(2.) A long vowel is changed into its own short one ; as,

ποιμὴν,	ποιμέν-ος,	a shepherd.
Λητῶ,	Λητό-ος,	Latona.
κανὼν,	κανόν-ος,	a rule.
δράκων,	δράκον-τος,	a dragon.
αἰδῶς,	αἰδό-ος,	modesty.
τετυφῶς,	τετυφό-τος,	having struck.

(3.) ι and υ are changed into ε, in which case ος only is added ; as,

δύναμις,	δυνάμ-ος,	power.
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Note. This change takes place, though the ι or υ be previously short ; as,

πόλις,	πόλ-ος,	a city.
πῶν,	πώ-ος,	a flock.
ἄστυ,	ἄστ-ος,	a city.

Obs. 2. All Greek words ending in ς, which take υ in the genitive, appear to have originally ended in υς, and the υ at length was dropped for the sake of euphony ; § 6. 6. (1.) But to maintain the former *quantity* of the nominative, the doubtful vowel was made long, and the short vowels were changed into their own diphthongs ;

Thus, the original terminations ανς, ινς, υνς, ενς, ονς, were changed into ᾱς, ις, υς, εις, ους.

But the oblique cases, regularly formed from the original nominative, remain unchanged ; as in the following examples :

γίγᾱς	originally	γίγανς,	Gen. γίγαν-τος.
δελφίς,		δελφίνς,	δελφῖν-ος.
φόρκυς,		φόρκυνς,	φόρκυν-ος.
κτεῖς,		κτένς,	κτέν-ός.
ὀδοὺς,		ὀδόνς,	ὀδόν-τος.

Obs. 3. Instead of rejecting υ before ς in the nominative, sometimes the ς was dropped and the υ retained ; and hence the double forms of the nominative which sometimes occur : as, δελφίς or δελφῖν ; φόρκυς or φόρκυν.

Obs. 4. Nouns in -της, having -τερος in the genitive, are contracted by syncope in the oblique cases ; as,

πατήρ,	a father,	πατέρος,	πατρός.
		πατέρι,	πατρί.
		πατέρες,	πατρές.
μητήρ,	a mother,	μητέρος,	μητρός.

So also, ἀνής, a man, ἀνέρος, ἀνδρός. (§ 6. 7.)

Note. But where such change would occasion obscurity by making the contracted word similar to another, it is omitted. Thus the accusative *πατέρα*, and *μητέρα*, remain unchanged, to distinguish them from *πάτρα* and *μήτρα*.

§ 23. OF THE GENITIVE OF ADJECTIVES.

Adjectives of the third declension form the genitive by the same rules as substantives; but some form it from the masculine and others from the neuter gender; and the genitive formed from either gender, is also the genitive of the other. The gender from which the genitive is formed may be ascertained by the following

SPECIAL RULES.

1. Adjectives in *-ις* and *-ους*, form the genitive from the nominative masculine; as,

M. φιλόπατρις,	}	Genitive of both, φιλοπάτριδος.
N. φιλόπατρι,		
M. δίπους,	}	δίποδος.
N. δίπουν,		

2. But adjectives not in *-ις* or *-ους*, form the genitive from the nominative neuter; as,

Masc.	Neut.	Gen. of both.	
τέρην,	τέρεν,	τέρεν-ος,	<i>tender.</i>
ἀληθής,	ἀληθές,	ἀληθές-ος,	<i>true.</i>
μέλας,	μέλαν,	μέλαν-ος,	<i>black.</i>
χαρίεις,	χαρίεν,	χαρίεν-τος,	<i>graceful.</i>

Obs. 1. This rule applies universally to *participles* of the third declension, and these have their genitive always in *-τος*; as,

Masc.	Neut.	Gen. of both.
στάς,	σταν,	σταν-τος.
τύπων,	τύπον,	τύπον-τος.
τυποῦν,	τυποῦν,	τυποῦν-τος.
τυφθεῖς,	τυφθέν,	τυφθέν-τος.

Note. By attending to the principles stated § 22. *Obs. 1.* (2,) the genitive of all adjectives and participles of the third declension may be formed from the masculine gender; thus, M. *τέρην*, Gen. *τέρεν-ος*, by § 22. *Obs. 1.* (2.) *στάς*, originally *στανσ*, (§ 22. *Obs. 2.*) Gen. *σταν-τος*, by

the 2d general rule ; and so of the others. Yet the special rules given above will enable the beginner to form the genitive with more facility than in this way.

Obs. 2. The genitive being once formed according to the preceding rules, all nouns, adjectives, and participles, of the third declension, are inflected regularly from it, by changing -ος into the terminations of the other cases, according to the paradigms already given ; (§ 20. 1. & 2.) It is therefore not only wholly unnecessary, but would tend to perplex the young student, to give more examples under this declension. The only variations that occur are to be found in the accusative, and vocative singular, and dative plural ; and may be learned more easily from the few following rules than from the unnecessary multiplication of paradigms.

§ 24. OF THE ACCUSATIVE.

The accusative of masculine and feminine nouns, generally ends in α. But,

RULE I. The genitive in -ος pure, (§ 2. Note 2.) from ις, υς, αυς, and ους, changes ς of the nominative into ν ; thus,

Nom.	Gen.	Acc.	
ὄφις,	ὄφι-ος,	ὄφιν,	<i>a serpent.</i>
βότρυς,	βότρυ-ος,	βότρυν,	<i>a bunch of grapes.</i>
ναῦς,	να-ός,	ναῦν,	<i>a ship.</i>
βοῦς,	βο-ός,	βοῦν,	<i>an ox.</i>

Likewise λᾱας and χάρις have ν ; as,

λᾱας,	λάα-ος,	λᾱαν,	<i>a stone.</i>
χάρις,	χάρι-τος,	χάριν,	<i>favour.</i>

Exc. But Δις Δί-ος, Jupiter, has Δία ; and Χάρις, for one of the *Graces*, has Χάριτα, and χροῦς, the *skin*, has χροά, seldom χροῦν.

RULE II. -υς, -εος, and compounds of πους, a *foot*, have α or ν ; as,

ὠκύς,	ὠκέ-ος,	ὠκέα,	or ὠκύν.
δίπους,	δίπο-δος,	δίπο-δα,	or δίπουν.

Likewise words in *ις* and *υς*, unaccented on the last syllable, which have a consonant before *-ος* in the genitive ; as,

ἔρις, ἔρι-δος, ἔρι-δα, or ἔριν.

κόρυς, κόρυ-θος, κόρυ-θα, or κόρυν.

So also, κλείς, κλει-δός, κλει-δά, or κλεῖν.

§ 25. OF THE VOCATIVE.

The vocative singular is for the most part like the nominative. But,

I. IN SUBSTANTIVES.

RULE 1. A short vowel in the genitive, from a long vowel of the nominative, remains short in the vocative ; as,

Nom.	Gen.	Voc.	
πατήρ,	πατέρ-ος,	πάτερ,	<i>a father.</i>
Ἑκτώρ,	Ἑκτορ-ος,	Ἑκτορ,	<i>Hector.</i>

Obs. Three nouns which retain the long vowel in the genitive, sometimes shorten it in the vocative ; viz. Σωτήρ, Ἀπόλλων, Ποσειδῶν.

RULE 2. *-ος* pure in the genitive, not from *ης*, rejects *ς* from the nominative ; as,

βασιλεὺς,	βασιλέ-ος,	βασιλεῦ,	<i>a king.</i>
βοῦς,	βο-ός,	βοῦ,	<i>an ox.</i>
ὄφις,	ὄφι-ος,	ὄφι,	<i>a serpent.</i>
βότρυς,	βότρυ-ος,	βότρυ.	<i>a bunch of grapes.</i>

Also most nouns in *ις*, which have *ιδος* in the genitive ; as,

παῖς,	παῖ-δος,	παῖ,	<i>a boy.</i>
τυραννίς,	τυραννί-δος,	τυραννί,	<i>arbitrary power.</i>
Ἀμαρυλλίς,	Ἀμαρυλλί-δος,	Αμαρυλλί,	<i>Amaryllis.</i>
Πάρις,	Πάρι-δος,	Πάρι,	<i>Paris.</i>

and sometimes,

Οἰδίπους,	Οἰδίπο-δος,	Οἰδίπου,	<i>Œdipus.</i>
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Exc. Nouns in -ω and -ως, having -ος pure in the genitive, make the vocative in -αι; as, Σαπφώ, V. Σαπφοῖ; αἰδώς, V. αἰδοῖ.

RULE 3. Nouns in ᾱς and εις, (§ 22, Obs. 2.) which have ν in the genitive, retain ν instead of ς in the vocative; thus,

Αἰᾱς, Gen. Αἰαν-τος, Voc. Αἴαν, *Ajax.*
 Σιμόεις, Σιμόεν-τος, Σιμόεν, *Simois.*

Note. In proper names, however, the poets often reject ν; as, Αἴα for Αἴαν.

Obs. γυνή has γυναῖ in the vocative; and ἄναξ, in addressing the deity, has ἄνα; otherwise ἄναξ.

II. IN ADJECTIVES.

RULE. The vocative masculine is like the nominative neuter; as,

N. Masc.	N. Neut.	V. Masc.
ἄληθής,	ἄληθές,	ἄληθές.
ἐλεήμων,	ἐλέημον,	ἐλέημον.
δίπους,	δίπουν,	δίπουν.
μέλας,	μέλαν,	μέλαν.
χαρίεις,	χαρίεν,	χαρίεν, also χαριεις.

Note. This rule does not apply to participles. These follow the general rule; as, N. & V. τύπτων, τυπτούσα, τύπτον.

§ 26. OF THE DATIVE PLURAL.

GENERAL RULE.

The dative plural is formed from the dative singular, by inserting σ before ι; thus,

D. Sing.	D. Plur.	
ὀήτωρ,	ὀήτορ-ι,	ὀήτορ-σ-ι,
᾿Αραψ,	᾿Αραξ-ι,	᾿Αραξ-σ-ι,
		᾿Αραψι,
		<i>an orator.</i>
		<i>an Arab.</i>

SPECIAL RULES.

1. Before -σι, the rejected vowel of the nominative (§ 22. Obs. 1. (1.)) is resumed; as,

βασιλεὺς,	βασιλέ-ι,	βασιλεῦσι,	<i>a king.</i>
βοῦς,	βο-ι,	βοῦσι,	<i>an ox.</i>

Exc. ποῦς, κτεῖς, οὐδεῖς, and μηδεῖς, are excepted; which do not resume the rejected vowel; thus,

ποῦς,	ποδ-ὶ,	πο-σὶ,	a foot.
κτεῖς,	κτεν-ὶ,	κτε-σὶ,	a comb.
οὐδεῖς,	οὐδέν-ι,	οὐδέ-σι,	} no one.
μηδεῖς,	μηδέν-ι,	μηδέ-σι,	

Note. The three last can scarcely be called exceptions; εἰς being put for ἐνς. (§ 22. Obs. 2.)

2. The assumed consonant (τ, δ, θ,) of the genitive is rejected; ν also is rejected; (§ 6. 6. c. & l.) as,

λέξης,	λέξη-τι,	λέξη-σι,	a caldron.
λαμπάς,	λαμπά-δι,	λαμπά-σι,	a torch.
ὄρνις,	ὄρνι-θι,	ὄρνι-σι,	a bird.
ποιμὴν,	ποιμέν-ι,	ποιμέ-σι,	a shepherd.
δαίμων,	δαίμον-ι,	δαίμο-σι,	the Divinity.

3. -τηρ -τερος, after a syncope has ασι; as,

πατήρ, πατέρι, πατρί, πατράσι, a father.

likewise ἀνὴρ, ἀνέρι, ἀνδρί, ἀνδράσι, a man.

Exc. γαστήρ, γαστέρι, γαστῆρσι, is excepted.

4. -εντι and -οντι in the singular are changed into εἰσι and οὐσι; (§ 6. 6. o.) thus,

χαρίεις,	χαρίεν-τι,	χαρίεῖσι,	graceful.
τύπτων,	τύπτον-τι,	τύπτουσι,	striking.
λέων,	λέον-τι,	λέουσι,	a lion.

Note. Different theories of the formation of the dative plural have been adopted by philologists. A very common one is that which forms it from the nominative plural, by adding σι or ι, and for this purpose, giving to neuters a form of the nominative plural in ες; thus, παῖδες, by adding σι, becomes παῖδεσσι; πράγματα, (πράγματες,) πραγματεσι, and so of others; and that these forms (which still remain in the Ionic, Doric, and Æolic dialects) were afterwards, in the common and Attic dialects, shortened into παῖσι, πράγμασι. Another theory is that the dative plural is a double dative singular. However ingenious or correct these theories may be, they are too intricate to be of much service to the learner. The rules above given are preferable, as they conduct him at once to the common form of this case. The same remark is applicable to seve-

ral of the rules in this grammar, their design being, not so much to give a history of the present form of a case or tense, as to enable the student to form it for himself from data already in his possession.

§ 27. DIALECTS OF THE THIRD DECLENSION.

From the variety of terminations, in nouns of this declension, it is impossible to exhibit them in one concise table. But the general principles are—The nominative and vocative Attic are alike,—The Attic genitive is in *-εως*, instead of *εος* and *ιος*,—The Ionic has *η* in the penult, through the oblique cases, instead of *ε* and *α*; and makes *-εσι* or *-εσσι* instead of *-σι*, in the dative plural, with the poets.

Singular.

Nom.		Gen.		Dat.		Acc.		Voc.
βασιλ-εὺς.	} <i>-εος,</i>	I. ἦος.	} A. <i>έως.</i>	} <i>-έι, I. ἦι.</i>	} <i>-έα.</i>	} I. ἦα.	} <i>-εῦ, A. εὺς.</i>	
Æ. ἦς.		D. & Æ. εὖς.						
βαθ-ύς.		A. <i>έως.</i>						
δφ-ις.		I. ἦός.						
ναῦς.		Æ. <i>ῶς.</i>						
αἰδ-ῶς.	<i>-όος,</i>							

Plural.

Nom.	Voc.	Gen.	Dat.	Acc.
βασιλ-έες,	} A. ἦς. or ἦς. I. ἦες.	<i>-έων</i> , I. ἦων.	<i>-εῦσι</i> ,	<i>-έας</i> , I. ἦας.
ν-αῖς,		<i>-ᾶων</i> , I. ἦων.	<i>-αῦσι</i> ,	<i>-αῦς</i> , I. ἦας.
τείχ-εα.		<i>-έων</i> .	<i>-εσι</i> ,	<i>-εα</i> .

Thus, Gen. *χείλεος*, of a lip, D. *χείλεος*; Voc. Masc. *δυστύχες*, A. *δυστύχης γέρον*, O *unfortunate old man*; Dat. pl. *χεῖρσι*, I. *χείρεσσι*, to hands; Accus. *Λητώ*, Latona, I. *Λητοῦν*; Gen. *ἄσπεος*, of a city, A. *ἄσπεως*; Voc. *αἰδοῖ*, O *modesty*, A. *αἰδῶς*.

§ 28. GENDERS OF THE THIRD DECLENSION.

The Genders of Substantives of the *Third Declension*, so far as determined by the termination, are as follows :

RULES.

I. Nouns in *εως*, *ας*-αντος, *αν* and *υν*, are always *masculine*; as,

εὺς,	ὄχευς,	Gen. ὄχεος,	ὄ,	<i>a clasp.</i>
ας-αντος,	ἀνδριάς,	ἀνδριάντος,	ὄ,	<i>a statue.</i>
αν,	παιάν,	παιάνος,	ὄ,	<i>a pæan.</i>
υν,	φόρυυν,	φόρυυνος,	ὄ,	<i>a harbour.</i>

II. Nouns in ας-αδος, της-τητος, αυς, ω, and verbals in -ις, are always *feminine*; as,

ας-αδος,	λαμπάς,	λαμπάδος,	ῆ,	<i>a torch.</i>
της-τητος,	κακότης,	κακότητος,	ῆ,	<i>wickedness.</i>
αυς,	ναῦς,	ναός,	ῆ,	<i>a ship.</i>
ω,	φειδῶ,	φειδῶος,	ῆ,	<i>parsimony.</i>
ις verbal.	φύσις,	φύσεος,	ῆ,	<i>nature.</i>

III. Nouns in α, ι, υ, ας-ατος, ος and ορ, are always *neuter*.

α,	βῆμα,	βήματος,	τὸ,	<i>a tribunal.</i>
ι,	μέλι,	μελίτος,	τὸ,	<i>honey.</i>
υ,	πῶϋ,	πῶεος,	τὸ,	<i>a flock.</i>
ας-ατος,	κρέας,	κρέατος,	τὸ,	<i>flesh.</i>
ος,	τείχος,	τείχεος,	τὸ,	<i>a wall.</i>
ορ,	ἄορ,	ἄορος,	τὸ,	<i>a sword.</i>

§ 29. The Gender of Nouns, in nearly all the other terminations of the Third Declension, are exhibited in the following summary, together with the exceptions.

I. MASCULINE.

Terminations.

- ην, as, ὁ λιμήν, Except 3; viz. ἡ Σειρήν, ἡ φρήν, and ὁ, ἡ χην.
 -ης, as, ὁ σωτήρ, Except 4; viz. ἡ γαστήρ, ἡ κήρ: nouns which, from their signification, are *feminine*; as, ἡ μήτηρ. Also ὁ, ἡ ἀήρ, αἰθῆρ; and nouns in ῆρ contracted for ἔαρ, which are all *neuter*.
 -υρ, as, ὁ ψιθυρ, Except 2; viz. ἡ μάργυρ and τὸ πῦρ.
 -ωρ, as, ὁ φῶρ, Except 6; viz. ἀλέκτωρ, ἄωρ, Fem. ἔλωρ, ἔλδωρ, ὕδωρ, τέκνωρ, *neuter*.
 -ους, as, ὁ χροῦς, Except 1; viz. τὸ οὔς.
 -ψ, as, ὁ φαψ, Except 5; viz. λαίλαψ, φλέψ, χέριψ, ὄψ, and καλαῦροψ, all *feminine*.

II. FEMININE.

- ιν, as, ἡ ἀκτίν, Except 2; viz. ὁ, ἡ θίν, and ὁ δελφίν.
 -εις, as, ἡ κλεις, Except 1; viz. ὁ κτεῖς.

Terminations.

-υς, as, ἡ κόρυς, Except 7; viz. βότρυς, θρήνος, ἰχθύς, μῦς, νέκυς, στάχυς, πῆχυς, masculine; and ὕς and σῦς, masc. or fem.

III. NEUTER.

-α, as, το ἥμαρ, Except 2; viz. δάμαρ and ὄαρ, feminine.

Obs. 1. Nouns of other terminations are so varied in gender, that no general rule can be given respecting them.

Obs. 2. Dialect frequently varies the gender in all the declensions. Thus, βατὸς is masc. in Attic, otherwise feminine; and so of others.

§ 30. In all the declensions, many substantives which have a masculine and feminine signification, distinguish the gender by a difference of termination; thus,

TABLE OF EXAMPLES.

Terminations.

Masc.	Fem.	Masculine.		Feminine.	
		-ις, as, δεσπότης,	a master,	δεσπότης,	a mistress.
-ης,	has	-τρια, as, ποιητής,	a poet,	ποιήτρια,	a poetess.
		-τρις, as, ἀλέτης,	a miller,	ἀλετρίς,	a female miller.
		-α, as, ἐκυρός,	a father-in-law,	ἐκυρά,	a mother-in-law.
-ος,	has	-η, as, δοῦλος,	a male slave,	δοῦλη,	a female slave.
		-ις, as, στρατηγός,	a general,	στρατηγίς,	a female leader.
-αξ,	} has	-αίνα, as, θεός,	a god,	θεία, as, βασίλισσα,	a goddess.
-αψ,		-ασσα, as, ἄναξ,	a prince,	ἄνασσα,	a princess.
		φάψ,	a wild pigeon,	φάσσα,	a female pigeon.
		-εια, as, ἱερεὺς,	a priest,	ἱέρεια,	a priestess.
-εως,	has	-ις or -ισσα,	as, βασιλεύς,	as, βασίλισσα,	a queen.
-ηρ,	has	-ειρα, as, σωτήρ,	a preserver,	σώτειρα,	a female preserver.
-ιξ,	has	-ισσα, as, Φοίνιξ,	a Phœnician,	Φοίνισσα,	a Phœnician woman.
-υς,	has	-υσσα, as, Λίβυς,	a Libyan,	Λιβύσσα,	a Libyan woman.
-ωρ,	has	-ειρα, as, πανδαμάτωρ,	a conqueror,	πανδαμάτειρα,	a female conqueror.
-ων,	has	-αίνα, as, λέων,	a lion,	λέαινα,	a lioness.
-ως,	} has	-ώϊς, as, ἥρωϊς,	a hero,	ἥρωϊς,	a heroine.
		-ας, as, Τρώς,	a Trojan,	Τρώας,	a Trojan woman.

§ 31. IRREGULAR NOUNS.

1. Some nouns have one gender in the singular, and another in the plural ; as,

(1.) ὁ δίφρος, *the chariot-seat* ; ὁ μοχλὸς, *the lever* ; ὁ καὶ ἡ Ταρταρὸς, *Tartarus* ; ὁ τραχηλὸς, *the neck* ; ὁ σταθμὸς, *the station* ; ὁ θεσμός, *the decree* ; ὁ νῶτος, *the back* ; ὁ ἔρετμος, *the oar* ; ὁ ζυγὸς, *the yoke* ; are neuter in the plural ; as, τὰ δίφρα, &c. The three last have also neuter forms in the singular, as, τὸ νῶτον, &c., but with a variation of meaning.

(2.) ὁ δεσμός, *the bond* ; ὁ λύχνος, *the lamp* ; ὁ κύκλος, *the circle* ; ὁ μηρὸς, *the thigh* ; ὁ σῖτος, *corn* ; have both a masculine and neuter form in the plural ; as, οἱ δεσμοὶ and τὰ δεσμὰ, &c.

(3.) ἡ κέλευθος, *the way*, has αἱ κέλευθοι, and τὰ κέλευθα.

(4.) τὸ στάδιον, *the stadium*, has οἱ στάδιοι, and τὰ στάδια.

(5.) Γυνή, *a woman* ; ὁδὸς, *a way* ; πόλις, *a city* ; χεῖρ, *a hand* ; feminines, have τῷ γυναιῖκε, τῷ ὁδῷ, τῷ πόλει, and τῷ χεῖρι, in the nominative and accusative dual.

2. Some have more than one declension ; thus,

a. 1st and 2nd, as ἡ στέφανη, and ὁ στέφανος, *a crown* ; 1st and 3d, as Μωσ-ῆς, -οῦ ; and Μωσεύς, -έως, *Moses*. 2d and 3d, as τὸ δάκρυ-ον, -ου ; and τὸ δάκρυ-υ, -υος ; μάρτυρ-ος, -ου ; and μάρτ-υρ, -υρος, *a witness*.

b. Some have more than one declension in the oblique cases, from one form of the nominative ; thus, Θάλης, gen. -ου, 1st, and -ητος 3d, *Thales* ; Ἄρ-ης, -ου 1st, and -εος and -ητος 3d, *Mars* ; ὁ and τὸ σκότος, *darkness* ; ὄχος, *a chariot* ; ἔλεος, *mercy* ; τὰξιχος, *pickle* ; ὄσος, *an eye* ; have -ου the 2d, and -εος the 3d.

c. Some have the forms of different declensions, in certain cases, though not regularly inflected through all the cases ; thus, 1st and 3d in the acc. sing. Δημοσθέν-ης, acc. -ην and -εα, *Demosthenes* ; Σωκράτ-ης, *Socrates*, acc. Σωκράτ-ην and -εα ; ἀλκ-η, *fortitude*, gen. -ης, (1st) dat. -ι, (3d) ; ὑσμίνη, *a battle*, dat. ὑσμίνῃ and ὑσμῖνι, 1st and 3d ; ἀνδράποδον, *a slave*, 2d, dat. pl. ἀνδραπόδεσσι, 3d Hom.

d. Feminine nouns in -ω, and -ως, of the third declension, have generally the form of the second as if from -ος, in the dual and plural, when their meaning is such as to admit of their being used in these numbers.

3. Some from one form of the nominative, have different forms in the oblique cases, in the same declension ; thus, τίγρις, *a tiger*, has -ιος and -ιδος ; Θέμις, *Justice*, has -ιδος, -ιτος, and -ιστος ; Χάρων, *Charon*, has -ωνος, and -οντος ; γόνυ, *a knee*, and

δόρυ, *a spear*, have -υος and -ατος ; χρώς, χρωτός, and χροῦς, χροός, *the skin*, have two forms of the nominative as well as of the oblique cases, both of the 3d.

4. Some appear to form the oblique cases from obsolete nominatives ; as, ἥπαρ, *a liver* ; ἡμαρ, *a day* ; εἶδαρ, *food* ; φρέαρ, *a well* ; στέαρ, *fat* ; κάρηαρ, *a head* ; ἀλειφαρ, *ointment* ; δέλεαρ, *a bait* ; ὄνειαρ, *a benefit* ; οὖδαρ, *fatness* ; ὕδαρ, *water* ; σκῶρ, *dirt* ; γόνυ, *the knee* ; δόρυ, *a spear* ; have the genitive in -ατος, as if from -ας ; thus, ἥπατος, ὕδατος, γόνατος. Οὔς, *an ear*, ὦτος ; γάλα, *milk*, γάλακτος ; γυνή, *a woman*, γυναικός, voc. γύναι ; Ἰησοῦς, gen. οὔ, dat. οὔ ; acc. οὖν ; voc. οὔ.

5. Some are indeclinable, i. e. have no change of termination in the different cases ; such as,

(1.) Names of letters ; as, τὸ ἄλφα, τοῦ ἄλφα, &c. (2.) The cardinal numbers from πέντε to ἑκατὸν. (3.) Poetic nouns which have lost the last syllable by apocope ; as, τὸ δῶ, for δῶμα. (4.) Foreign names which are not susceptible of Greek inflexions ; as, ὁ Αἰγυπιάμ, τοῦ Αἰγυπιάμ, &c.

§ 32. DEFECTIVE NOUNS.

1. Some have no plural ; as, ἀήρ, *air* ; πῦρ, *fire* ; ἐλαιον, *oil* ; γῆ, *earth* ; αἰδώς, *shame* ; ἅλς, *salt*.

2. Some have no singular ; as, ἄλφιστα, *victuals* ; Ἀθῆναι, *Athens* ; ὀνειράτα, *dreams* ; and the names of festivals ; as, Παναθήναια, *Panathenæa*.

3. Some occur in one case only, and are called *monoptots* ; as, ὦτάν, *O friend* ; ὦ πόποι, *O gods* ; τὸ ὄφελος, *the advantage*.

4. Some have only two cases ; (*diptots*), as, nom. λῆς, acc. λῆν, *a lion* ; nom. Ζεὺς, voc. Ζεῦ, *Jupiter* ; τὸ ὄναρ, *the vision* ; nom. & acc.

5. Some have only three (*triptots*) ; as, nom. μάρτυς, *a witness*, acc. μάρτυν, dat. plur. μάρτυσι.

6. *a.* The Poets sometimes cut off the final letter or syllable from a word, which is called *apocope* ; as, κάρη for κάρη-ηνον, *a head* ; which are then indeclinable, (§ 31. 5.)

b. Sometimes they terminate the genitive and dative singular and plural in φι, or φιν, changing or shortening the termination of the original word. This is called *Paragoge* : thus, νευρῆφι for νευράς, *of a string* ; δακρυόφιν for δακρύων, *of tears* ; εὐνήφι for εὐνῆς, *of a bed*.

The termination -θεν, appended to the genitive only is of the same nature as ἐξ ἀλόθεν for ἐξ ἀλός. So also, ἐμέθεν for ἐμοῦ, &c.

§ 33. NOUNS OF PECULIAR SIGNIFICATION.

Some nouns have peculiar significations, according to their terminations ; as,

1. *Masculine Patronymics*, (§ 10. 1. a.) commonly in *δης* or *ων* ; as, *Πηλεὺς*, *Peleus* ; *Πηλεΐδης*, *Pelides*, or *the son of Peleus* ; *Κρόνος*, *Saturn* ; *Κρονίων* or *Κρονίδης*, *the son of Saturn*.

2. *Feminine Patronymics*, commonly in *-ίας* and *-ις*, *-ινη* and *-ίωνη* ; as, *Λητωΐας* and *Λητωΐς*, from *Λητώ*, *Latona* ; *Ἀδρηστίνη* from *Ἀδρηστός* ; *Νηλίνη* from *Νηλεὺς* ; *Ἀκρισιώνη* from *Ἀκρισίος*, &c.

3. *Gentile Nouns*, (§ 10. 1. b.) commonly in *ης*, *ος*, or *εως*, masculine ; and *α*, *ας*, or *ις*, feminine ; as, *Σπάρτη*, *Sparta* ; *Σπαρτιάτης*, *a Spartan* ; *Σαμάρεια*, *Samaria* ; *Σαμάρειτις*, *a woman of Samaria*. But many of these are inflected as regular adjectives.

4. *Diminutives*, (§ 10. 2. c.) commonly in *ια*, *ιον*, *ισκος*, or *λος* ; as, *πατήρ*, *a father* ; *πατριδίων*, *a little father*, (a term of endearment ;) *παῖς*, *a boy or girl* ; *παιδίον*, *a little boy or girl* ; *παιδίσκη*, *a young daughter* ; *ἔρως*, *love* ; *ἔρωτύλος*, *a little lover*.

5. *Amplificatives*, (§ 10. 2. d.) commonly in *μα*, or *ων* ; as, *οἶκος*, *a house*, *οἰκῆμα*, *a large building* ; *θράσυς*, *bold* ; *θράσων*, *a bully*.

6. *Verbal Nouns*. From the three persons singular of the perfect passive, are formed three nouns of different terminations and signification, as follows :

Verb.		Perf. Pass.	
ποιέω,	from 1st Pers.	πεποίημαι,	comes ποῖημα, <i>a poem</i> .
	2	πεποίησαι,	ποίησις, <i>poetry</i> .
	3	πεποίηται,	ποιητής, <i>a poet</i> .
πράσσω,	1	πέπραγμα,	πρᾶγμα, <i>thing done</i> .
	2	πέπραξαι,	πρᾶξις, <i>action or doing</i> .
	3	πέπραχται,	πρακτής, or } <i>doer</i> .
			πράκτης, }

§ 34. OF CONTRACTIONS.

In a concourse of vowels, if two syllables are converted into one, it is called a *Contraction*. Of these there are two kinds :

1. A contraction *without* a variation of vow-

els, is called *Synæresis* ; as, *τείχεϊ*, by *Synæresis* *τείχει*.

2. A contraction *with* a variation of the vowels, is called *Crasis* ; as, *Δημοσθένεες*, by *Crasis* *Δημοσθένεις* ; *τείχεα*, by *Crasis*, *τείχη*.

Note. A contraction is often made, but not *always*.

Obs. A *Crasis* or change of vowels is made in three ways :

1. By striking out one of the vowels, in which case the other, if short before contraction, is lengthened ; as, *πορφυρέα*, *πορφυρᾶ*.

2. By substituting a long vowel or diphthong for the other two ; as, *τείχεα*, *τείχη* ; *πορφυρέον*, *πορφυροῦν*.

3. By changing one of the vowels so as to form a diphthong with the other ; as, *βασιλέες*, *βασιλεῖς* ; *βόες*, *βοῦς*.

Note. If any of the concurrent vowels has an accent, it is changed into the circumflex, and placed over the contracted syllable.

In the rules for contractions let it be remembered that,

the two short vowels,	ε,	ο,
have their own long ones,	η,	ω,
and their own diphthongs,	ει,	ου.

§ 35. CONTRACTIONS OF THE FIRST DECLENSION.

In the first declension no contraction takes place, unless the first of the concurrent vowels is either a short vowel, or *ᾱ* short, and the nominative contracted is then declined regularly.

RULE 1. *εα*, without *ο* before it, is changed into *η*.

RULE 2. In *ρέα* and others strike out the first vowel; thus,

1.

γέα, earth, *γῆ*, G. *γῆς*, D. *γῆ*, &c. like *τιμή*.
χρυσέα, golden, *χρυσῆ*, G. *χρυσῆς*, D. *χρυσῆ*,
 &c.
Ἑρμέας, Mercury, *Ερμῆς*, G. *Ἑρμοῦ*, D. *Ερμῆ*,
 &c.

2.

πορφυρέα, purple, *πορφυρᾶ*, G. *πορφυρᾶς*, D.
πορφυρᾶ, &c.
ἁπλόη, simple, *ἁπλῆ*, G. *ἁπλῆς*, &c.
Ἀθηνάα, Minerva, *Ἀθηνᾶ*, G. *Ἀθηνᾶς*, D.
Ἀθηνᾶ, &c. (§ 15. Obs.)
Ἀπελλέης, Apelles, *Ἀπελλῆς*, G. *Ἀπελλοῦ*, D.
Ἀπελλῆ, &c.

§ 36. CONTRACTIONS OF THE SECOND DECLENSION.

In the second declension no contraction takes place, unless the first of the concurrent vowels be short.

RULES.

1. If a short vowel follow, change them into *ου*.
2. If the second vowel be not short, strike out the first; thus,

πορφυρέον, purple.

RULE 1. *πορφυρέον*, contract *πορφυροῦν*.

2. *πορφυρέου*, *πορφυροῦ*.

2. *πορφυρέω*, *πορφυρῶ*.

2. *πορφυρέα*, *πορφυρᾶ*.

2. *πορφυρέοις*, *πορφυροῖς*, &c.

διπλόον, double.

RULE 1. διπλόον,	contract διπλοῦν.
2. διπλόου,	διπλοῦ.
2. διπλόω,	διπλῶ.
2. διπλόα,	διπλᾶ.
2. διπλόοις,	διπλοῖς, &c.

νόος, the mind.

RULE 1. νόος,	νοῦς.
2. νόου,	νοῦ.
2. νόω,	νῶ.
1. νόον,	νοῦν.
1. νόε,	νοῦ, &c.

So also ῥόος, *a current*; πορφυρέος, *purple*; πλόος, *navigation*; διπλόος, *double*; ἀργυρέος, *of silver*; ὀστέον, *a bone*.

Note. εε, of the vocative, is not contracted.

§ 37. CONTRACTIONS OF THE THIRD DECLENSION.

In the oblique cases there is no contraction, unless the first of the concurrent vowels is either short, or a doubtful taken as short.

The following Rules are universal, being applicable, not only to contractions of the third declension, but also to those of verbs, and of all cases in which concurrent vowels admit of contraction.

Note. With the exceptions mentioned under rule III and VI. 1st, they are applicable also to contractions of the first and second declensions.

§ 38. GENERAL RULES.

Concurrent vowels are contracted as follows; viz.

I. A short vowel before itself, into its own diphthong; as, εε into ει; οο into ου.

Exc. But $\epsilon\epsilon$ of the dual, almost always into η , seldom into $\epsilon\iota$.

II. A short vowel before the other short, is contracted into ov .

III. A short vowel before α , is contracted into its own long vowel; as, $\epsilon\alpha$ into η ; $o\alpha$ into ω .

Exc. But $\epsilon\alpha$ pure into α ; (also $\rho\epsilon\alpha$ of the first declension, and $\epsilon\alpha$ as well as $o\alpha$ of the second, are contracted into α .)

IV. A short vowel before ι is contracted by *Synæresis*; as, $\epsilon\iota$ into $\epsilon\iota$; $o\iota$ into $o\iota$.

V. ϵ before a long vowel or diphthong is rejected.

VI. 1. o before a long vowel, is contracted into ω ; as, $o\eta$ into ω ; $o\omega$ into ω .

Exc. In numeral adjectives in $-\pi\lambda o o s$, o not before a short vowel is rejected; as, § 36. 2.

2. o before a diphthong, the prepositive vowel being rejected, is contracted by *Synæresis*; as, $o o\iota$ into $o\iota$, &c.

Exc. But $o\epsilon\nu$, ι being rejected, is contracted by *Crisis* into ovv .

VII. 1. α before o or ω , is contracted into ω ; as, αo or $\alpha\omega$ into ω .

2. α not before o or ω , is contracted into $\bar{\alpha}$; as, $\alpha\epsilon$ into $\bar{\alpha}$.

Obs. 1. α before a diphthong is contracted with the prepositive vowel, the subjunctive being previously rejected.

2. ι in contraction is never rejected, but in this as well as others is written under, except in $o\epsilon\nu$; as in Rule VI.

3. Neuters in $\alpha\varsigma$ pure and $\rho\alpha\varsigma$, reject τ from the oblique cases, and then contract the concurrent vowels.

VIII. If the former of two vowels is ι or v , or

a long vowel, the latter is rejected; as, $\iota\epsilon$ contracted ι ; $\upsilon\epsilon$ - υ ; $\eta\epsilon$ - η .

§ 39. THE RULES WITH EXAMPLES.

I. A short vowel before itself, is contracted into its own diphthong; as,

	<i>Δημοσθέnees,</i>	<i>Δημοσθένεις.</i>
	<i>Αητόος,</i>	<i>Αητοῦς.</i>
in verbs,	<i>φιλέετε,</i>	<i>φιλεῖτε.</i>
	<i>δηλόομεν,</i>	<i>δηλοῦμεν.</i>

Exc. But $\epsilon\epsilon$ of the dual almost always into η , (seldom into $\epsilon\iota$;) as,

<i>Δημοσθένεε,</i>	<i>Δημοσθένη.</i>
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II. A short vowel before the other short, is contracted into $\upsilon\upsilon$; as,

In nominatives,	<i>μελιτόεν,</i>	<i>μελιτοῦν.</i>
In oblique cases,	<i>Δημοσθέneos,</i>	<i>Δημοσθένους.</i>
	<i>βόες,</i>	<i>βοῦς.</i>
In verbs,	<i>φιλέομεν,</i>	<i>φιλοῦμεν.</i>
	<i>δηλόετε,</i>	<i>δηλοῦτε.</i>

III. A short vowel before α , is contracted into its own long vowel; as,

In nominatives,	<i>ἔαρ,</i>	<i>ἦρ.</i>
In oblique cases,	<i>Δημοσθέnea,</i>	<i>Δημοσθένη.</i>
	<i>Αητόα,</i>	<i>Αητῶ.</i>

Exc. 1. But $\epsilon\alpha$ pure into α ; thus,

In oblique cases, A.	<i>Πειραιέα,</i>	<i>Πειραιᾶ.</i>
N. P.	<i>χρέεα,</i>	<i>χρέα.</i>

Exc. 2. $\rho\epsilon\alpha$ of the first declension, and $\epsilon\alpha$ as well as $\omicron\alpha$ of the second, are contracted into α ; (for examples see § 35 and 36.)

IV. A short vowel before *ι*, is contracted by Synæresis; (§ 34. 1.) as,

In oblique cases, Δημοσθένει, Δημοσθένει.
 Αἰτοῖ, Αἰτοί.

V. *ε*, before a long vowel or diphthong, is rejected; thus,

In nominatives, Ἡρακλῆης, Ἡρακλῆς.
 In oblique cases, Δημοσθενέων, Δημοσθενῶν.
 Δημοσθενέοιν, Δημοσθενοῖν.
 In verbs, φιλέω, φιλῶ.
 φιλέεις, φιλεῖς.

Exc. But *εαι* is contracted otherwise; thus, τίθεσαι, omitting *σ*, τίθεαι, by Diæresis τιθέαϊ, and by Crasis, according to Rule III. τίθη. But *-εσαι*, in the Attic dialect, is contracted by syncope into *ει*.

VI. 1. *ο* before a long vowel is contracted into *ω*.

2. *ο* before a diphthong, the prepositive vowel being rejected, is contracted by Synæresis.

Note. The concurrent vowels under this rule are contracted in verbs only; as,

1.

δηλόω, δηλῶ.
 δηλόητε, δηλῶτε.

2.

δηλόοι, δηλοῖ.
 δηλόη, δηλοῖ.
 δηλόου, δηλοῦ.
 δηλόει, δηλοῖ.

Exc. But *οειν*, *ι* being rejected, is contracted by Crasis into *ουν*; (Rule II.) as,

δηλόειν, δηλοῦν.

Rem. This however, is more properly a contraction from the ancient infinitive δηλούμεναι, thence the Doric δηλούμεν. The Ionics, omitting με, made it δηλόεν; and lastly, the Attics contracted it into δηλοῦν. In pure verbs, and those in μι, they omitted με; in others only μ.

Exc. Another exception to this rule, as well as to the *note*, occurs in numeral adjectives in πλοος, in which ο, not before a short vowel, is rejected; thus, -

διπλόη, διπλῇ. διπλόοι, διπλοῖ.
διπλόα, διπλᾶ. διπλόαι, διπλαῖ; &c.

VII. 1. α before ο or ω, is contracted into ω.

2. α not before ο or ω, is contracted into ᾱ.

1. Before ο or ω.

τιμάομεν, τιμῶμεν.
τιμάω, τιμῶ.

2. Not before ο or ω.

λάας, λᾶς.
τίμαε, τίμα.

Obs. 1. α, before a diphthong, is contracted with the prepositive vowel, the subjunctive being previously rejected; as,

τιμάουσι, τιμῶσι.

Obs. 2. But ι, in contractions, is never rejected; in this, as well as in others, it is written under; as,

τιμάει, τιμῃ.
τιμάη, τιμῇ.
κέραϊ, κέρῃ.

Obs. 3. Neuters in ας pure and ρας, reject τ from the oblique cases, and then contract the concurrent vowels; as, κέρας.

Sing.

Gen. κέρατος, κέρας, contracted κέρως.
Dat. κέρατι, κέραι, κέρᾳ.

Dual.

N. A. V.	κέρατε,	κέραε,	contracted κέρα.
G. D.	κέρατοιιν,	κέραοιν,	κέρων.

Plur.

N. A. V.	κέρατα,	κέραα,	κέρᾱ.
G. D.	κεράτων,	κεράων,	κερῶν.

VIII. If the former of two vowels is *ι* or *υ*, or a long vowel, the latter is rejected; as,

ὄφις, a serpent.

N. and V. Plur.	ὄφιεσ,	contracted ὄφις.
D. Sing.	ὄφιϊ,	ὄφι.

βότρυς, a bunch of grapes.

N. V. Pl.	βότρυες,	βότρυς.
In verbs,	τιμήεν,	τιμῆν.
2d Sing.	τιθήσαι, τιθήαι,	τιθῆ.

Note. *σάος*, and *σῶος*, *safe*, of the first and second declensions, are contracted, in those cases which are found contracted, by the foregoing rules; thus, *σάος*, *σῶος*. R. VII. 1. *σάα*, *σῶα*. VII. 2, &c.

§ 40. CONTRACTS OF THE THIRD DECLENSION.

Concurrent vowels are not always contracted in the third declension, but only as directed by the following

SPECIAL RULES.

1. The accusative plural, in all cases, assumes the contraction of the nominative; thus,

N.	Δημοσθένης,	contracted	Δημοσθένης.
A.	Δημοσθένας,		Δημοσθένης.
N.	ὄφιεσ,	{	ὄφις.
A.	ὄφιας,		
N.	βότρυες,	{	βότρυς.
A.	βότρυνας,		

2. The genitive in εος, from -ης, -ες, -ος, or in -οος, not from ους, and also neuters in ας pure and ρας, contract the concurrent vowels in all cases.

Example of the genitive in -εος from ης.

Sing.

N.	Δημοσθένης,	
G.	Δημοσθέneos,	Δημοσθένους.
D.	Δημοσθένει,	Δημοσθέnei.
A.	Δημοσθέnea,	Δημοσθένη.
V.	Δημόσθενες.	

Dual.

N. A. V.	Δημοσθέnee,	Δημοσθένη.
G. D.	Δημοσθέneoin,	Δημοσθέnoĩn.

Plur.

N. V.	Δημοσθέnees,	Δημοσθένεις.
G.	Δημοσθενέων,	Δημοσθένων.
D.	Δημοσθέneσι.	
A.	Δημοσθέneas,	Δημοσθένεις.

Example of the genitive in οος, not from ους ; viz. of feminines in ω and ως.

Sing.

N.	Λητώ,	Latona.
G.	Λητόος,	Λητούς.
D.	Λητοῖ,	Λητοῖ.
A.	Λητόα,	Λητώ.
V.	Λητοῖ.	

For the plural of such nouns, see § 31. 2. d.

Example of the contracted cases of neuters in ας pure, and ρας.

Sing.

N. A. V.	κρέας,	flesh.	
G.	κρέατος,	κρέαος,	κρέως.
D.	κρέατι,	κρέαϊ,	κρέα.

Dual.

N. A. V.	κρέατε,	κρέαε,	κρέα.
G. D.	κρεάτοιιν,	κρεάοιν,	κρέων.

Plur.

N. A. V.	κρέατα,	κρέαα,	κρέα.
G.	κρεάτων,	κρεάων,	κρεῶν.
D.	κρέασι.		

3. The genitive in -εος, not from -ης, -ες, -ος, and also the genitive in -ιος, contract only the dative singular and nominative plural.

Examples of the genitive in -εος, not from -ης, -ες, -ος.

βασιλεὺς, a king.

D. Sing.	βασίλει,	βασιλεῖ.
N. V. Plur.	βασιλέες,	βασιλεῖς.
A.	βασιλέας,	

ἄστυ, a city.

D. Sing.	ἄστεϊ,	ἄστει.
N. A. V. Plur.	ἄστεα,	ἄστη.

πόλις, a city.

D. Sing.	πόλει,	πόλει.
N. V. Plur.	πόλεες,	πόλεις.
A.	πόλεας,	

Genitive in -ιος ; as, ὄφης, a serpent.

D. Sing.	ὄφι,	ὄφι.
N. V. Plur.	ὄφεις,	ὄφεις.
A.	ὄφιας,	

4. Nouns in -υς, -υος, and -ους, -οος, contract only the nominative plural ; as,

βότρυς-υος,	N. V. Plur.	βότρυες,	βότρυς.
	A.	βότρυας,	
βοῦς-όος,	N. V.	βόες,	βοῦς.
	A.	βόας.	

5. Comparatives in *ων* reject *ν* in the accusative singular and nominative plural, and then contract the concurrent vowels ; as,

ἥσσων, less.

A. Sing.	ἥσσονα,	ἥσσοα,	ἥσσω.
N. V. Plur.	ἥσσονες,	ἥσσοες,	} ἥσσους.
A.	ἥσσονας,	ἥσσοας,	
N. A. V. Plur. Neuter,	ἥσσονα,	ἥσσοα,	ἥσσω.

βελτίων, better.

A. Sing.	βελτίονα,	βελτίοα,	βελτίω.
N. V. Plur.	βελτίονες,	βελτιόες,	} βελτίους.
A.	βελτίονας,	βελτιόας,	
N. A. V. Plur. Neuter,	βελτίονα,	βελτίοα,	βελτίω.

6. The nominative contracted, is then declined regularly ; as,

ἔαρ, spring, by contraction *ἤρ*, G. *ἤρος*, D. *ἤρι*, &c.
λάας, a stone, *λάς*, G. *λαός*, D. *λαῖ*, &c.

Note. And if vowels concur in the oblique cases, they are moreover contracted in the usual way ; thus,

N. Ἡρακλῆς, Contr.	Ἡρακλῆς,	<i>Hercules.</i>
G.	Ἡρακλέος,	Ἡρακλοῦς.
D.	Ἡρακλεῖ,	Ἡρακλεῖ.
A.	Ἡρακλεα,	Ἡρακλῆ.
V.	ὦ Ἡρακλῆς.	

7. In adjectives, the contraction of the *neuter* gender remains in the *masculine* and *feminine* ; thus,

μελιτόεις, made of honey.

Nom. μελιτόεις,	μελιτόεσσα,	μελιτόεν.
contracted μελιτοῦς,	μελιτοῦσσα,	μελιτοῦν.
Gen. μελιτοῦντος,	μελιτοῦσσης,	μελιτοῦντος, &c.

τιμήεις, honoured.

Nom. τιμήεις,	τιμήεσσα,	τιμήεν.
contracted τιμῆς,	τιμῆσσα,	τιμῆν.
Gen. τιμῆντος,	τιμῆσσης,	τιμῆντος, &c.

§ 41. The following table, containing the most usual concurrent vowels, promiscuously arranged, will serve for exercise on the rules.

1, εε.	10, αοι.	19, ει.	28, ηο.
2, εα.	11, ηε.	20, εει.	29, ια.
3, όη.	12, οι.	21, υε.	30, εοι.
4, αο.	13, εω.	22, αου.	31, οε.
5, όω.	14, αε.	23, έη.	32, οει.
6, εεω.	15, ιε.	24, οα.	33, οειν.
7, ουυ.	16, αι.	25, οο.	34, αα.
8, όη.	17, εου.	26, εεα.	35, εο.
9, άω.	18, άη.	27, η.	36, αει.

§ 42. WORDS OF THE THIRD DECLENSION TO BE DECLINED AND CONTRACTED.

εὐσεβής, *pious*.
 αμείνων, *better*.
 στάχυς, *a spike of corn*.
 ἀρείων, *more excellent*.
 νομεύς, *a shepherd*.
 φειδῶ, *parsimony*.
 γῆρας, *old age*.
 Ἀχιλλεύς, *Achilles*.
 ὑπερφύης, *excellent*.
 ἀληθές, *true*.
 μῦς, *a mouse*.
 μέρος, *a part*.
 πλείον, *more*.

γραφεὺς, *a painter*.
 Περικλῆς, *Pericles*.
 ἰχθύς, *a fish*.
 ἄστυ, *a city*.
 πλείων, *more*.
 ἡώς, *the morning*.
 βαθύς, *deep*.
 βελτίων, *better*.
 πειθῶ, *persuasion*.
 ἡδύ, *sweet*.
 πόσις, *a husband*.
 ἥθος, *custom*.
 κέρας, *a horn*.

αἰδώς, *modesty*.
 πέρας, *a limit*.
 τεῖχος, *a wall*.
 δρῦς, *an oak*.
 φονεὺς, *a murderer*.
 ἀναιδής, *impudent*.
 φράσις, *diction*.
 ὄρος, *a mountain*.
 πρέσβυς, *old*.
 εὐδής, *indigent*.
 Διοκλῆς, *Diocles*.
 ἔπος, *a word*.
 δρομεύς, *a runner*.

§. 43. OF THE ARTICLE.

The article is an adjective word of three genders. The terminations of the nominative are irregular. In the oblique cases the masculine and neuter genders are of the second declension; the feminine is of the first. It wants the vocative, and is thus declined:

Singular.

N. ὁ,	ἡ,	τὸ.
G. τοῦ,	τῆς,	τοῦ.
D. τῷ,	τῇ,	τῷ.
A. τὸν,	τὴν,	τὸ.
V. ὦ, interjection.		

Dual.

N. A. τῷ,	τᾶ,	τῷ.
G. D. τοῖν,	ταῖν,	τοῖν.

Plural.

N. οἱ,	αἱ,	τὰ.
G. τῶν,	τῶν,	τῶν.
D. τοῖς,	ταῖς,	τοῖς.
A. τοὺς,	τὰς,	τὰ.
V. ὦ, interjection.		

Obs. 1. The Greeks spoke *definitely*, by placing the article before the substantive; *indefinitely*, by omitting it or prefixing the pronoun *τις*; as, ὁ ἄνθρωπος, *the man*; ἄνθρωπος, *a man*, or τις ἄνθρωπος, *any man*.

Obs. 2. In grammar and lexicography, the article is used *technically*, to distinguish the gender of nouns, (§ 11. obs.)

Obs. 3. The particles *τε* and *γε*, annexed to the article through all its cases, give it the force of the pronoun "*this*;" as, ὅδε, ἥδε, τόδε, Gen. τοῦδε, τῆσδε, τοῦδε, &c. In Homer and the other old Epic writers, the article itself is, with few exceptions, used in this sense.

Note. The article *ὁ, ἡ, τὸ*, being commonly placed *before* a noun, is by some Grammarians called the *prepositive* article, to distinguish it from the relative pronoun *ὅς, ἣ, ὅ*, which, from being generally placed *after* the noun to which it refers, they call the *postpositive* article.

§. 44. DIALECTS OF THE ARTICLE.

Singular.

M. and N.		Fem.	
N. ὁ,	τὸ.	ἡ,	D. ἃ.
G. τοῦ,	A. I. P. τοῖο ; D. τῷ, τεῦ ; P. τέω.	τῆς,	D. τᾶς.
D. τῷ.		τῇ,	D. τᾶ.
A. τὸν,	τὸ, I. τέω.	τὴν,	D. τάν.

Plural.

M. and N.

N. οἱ, D. τοῖ. neut. τὰ.

G. τῶν, I. τέων.

D. τοῖς, D. & I. τοῖσι, I. τέοισι, P. τοιδέσι,
and τοιδέσσι.

A. τοῦς, D. τός, τώς.

Fem.

αἱ, D. ταῖ.

τῶν, D. τᾶν, Æ. τάων.

ταῖς, D. & I. ταῖσι, τῇσι.

τᾶς.

OF ADJECTIVES.

§ 45. OF THE PROPERTIES OF THE ADJECTIVE.

1. An adjective is a word added to a substantive, to express some quality belonging to it ; as, σοφός, *wise* ; ἀγαθός, *good*.

2. Adjectives in Greek, as well as Latin, indicate the gender, number and case, in common with the substantive, by the termination ; as, καλ-ός, masc. καλ-ή, fem. καλ-όν, neuter, &c.

3. Participles have the *form* and *declension* of adjectives, while in *time* and *signification* they belong to the verb.

4. Some adjectives denote each gender by a different termination in the nominative, and consequently have *three terminations*. Some have one form common to the masculine and feminine, and are adjectives of *two terminations* ; and some are adjectives of *one termination*, which is common to the masculine and feminine ; such want the neuter.

5. In adjectives of three terminations, the feminine is always of the first declension. In all adjectives the masculine is always of the second or third ; and the declension of the neuter is always the same with that of the masculine.

Note. As the inflection of adjectives and participles corresponds entirely with that of nouns of the same termination and declension, it is altogether unnecessary, if not improper, to perplex the learner with

many examples. Due attention being paid to the rules for forming the genitive, (§ 23.) a little reflection will enable him to decline readily any regular adjective even without the artificial aid of a paradigm.

§ 46. REGULAR ADJECTIVES OF THE FIRST AND SECOND DECLENSION.

1. Adjectives of the first and second declension have usually three terminations: the masculine always in *ος*, the feminine always in *η* or *α*, and the neuter always in *ον*; and are declined like nouns of the first and second declension, according to their terminations; thus,

Singular.

N.	καλ-ὸς,	καλ-ή,	καλ-ὸν.
G.	καλ-οῦ,	καλ-ῆς,	καλ-οῦ.
D.	καλ-ῷ,	καλ-ῇ,	καλ-ῷ.
A.	καλ-ὸν,	καλ-ήν,	καλ-ὸν.
V.	καλ-έ,	καλ-ή,	καλ-ὸν.

Dual.

N. A. V.	καλ-ὼ,	καλ-ᾶ,	καλ-ὼ.
G. D.	καλ-οῖν,	καλ-αῖν,	καλ-οῖν.

Plural.

N. V.	καλ-οὶ,	καλ-αὶ,	καλ-ᾶ.
G.	καλ-ῶν,	καλ-ῶν,	καλ-ῶν.
D.	καλ-οῖς,	καλ-αῖς,	καλ-οῖς.
A.	καλ-οὺς,	καλ-ᾶς,	καλ-ᾶ.

Thus decline

ἀγαθός,	good.	λευκός,	white.
κακός,	bad.	δῆλος,	manifest.
φίλος,	friendly.	ἀπαλός,	tender.
μαλαχός,	soft.	τηρεπνός,	pleasant.

2. But *ος* pure, and *ρος*, have *α* in the feminine; as, ῥάδιος, -α, -ον; φανερός, -ᾶ, -ὸν.

Exc. The terminations -οος, and sometimes -εος, especially

in adjectives denoting matter and colour, retain η ; as, ὀγδοός, *the eighth*, ὀγδοή; ἰλλοός, ἰλλοή; χρύσεος, *golden*, χρυσέη; φοινίκεος, *purple*, φοινικέη. Except where ρ stands before the vowel; as, ἀθρόος, *frequent*, ἀθρόα; ἀργύρεος, *silver*, ἀργύρεα.

3. The Attics often decline adjectives in -ος, especially derivatives and compounds, by the common gender, without the feminine termination; thus,

Singular.

		Masc. and Fem.	Neut.
N.	ὁ,	ἡ,	τὸ, ἀθάνατος.
G.	τοῦ,	τοῦ,	ἀθάνατου.
D.	τῷ,	τῷ,	ἀθανάτῳ.
A.	τὸν,	τὸν,	ἀθάνατον.
V.		ῶ,	ῶ, ἀθάνατον.

Dual.

N. A. V.	τῶ,	τὰ,	τῶ,	ἀθανάτῳ.
G. D.	τοῖν,	ταῖν,	τοῖν,	ἀθανάτοιιν.

Plural.

N. V.	οἱ,	αἱ,	ἀθάνατοι,	τὰ, ἀθάνατα.
G.	τῶν,	τῶν,	τῶν,	ἀθανάτων.
D.	τοῖς,	ταῖς,	τοῖς,	ἀθανάτοις.
A.	τούς,	τάς,	ἀθανάτους,	τὰ, ἀθάνατα.

After this manner decline,

ὁ, ἡ πάμφιλος,	τὸ πάμφιλον,	from πᾶν and φίλος.
ὁ, ἡ ἄδικος,	τὸ ἄδικον,	from δίκη.
ὁ, ἡ οὐρανιός,	τὸ οὐρανιὸν,	from οὐρανός.
ὁ, ἡ ὁμορος,	τὸ ὁμορον,	from ὁμος and ορος.

Note. Though this form of declension is most used by the Attic writers, it is not confined to them. Instances of it occur in Homer.

§ 47. ADJECTIVES OF THE FIRST AND THIRD DECLENSIONS.

The masculine and neuter of all adjectives not ending in -ος, are of the third declension.

The regular terminations of these are,

M.	F.	N.
1. ας,	αινα,	αν.
2. εις,	εσσα,	εν.
3. υς,	εια,	υ ; thus,

1. Example of an adjective of three terminations in ας, αινα, αν ; μέλας, *black*.

Singular.

M.	F.	N.
N. μέλ-ας,	μέλ-αινα,	μέλ-αν.
G. μέλ-ανος,	μελ-αίνης,	μέλ-ανος. § 23. 2.
D. μέλ-ανι,	μελ-αίνη,	μέλ-ανι.
A. μέλ-ανα,	μέλ-αιναν,	μέλ-αν.
V. μέλ-αν,	μέλ-αινα,	μελ-αν.

Dual.

N. A. V. μέλ-ανε,	μελ-αίνα,	μέλ-ανε.
G. D. μελ-άνοιν,	μελ-αίναιν,	μελ-άνοιν.

Plural.

N. V. μέλ-ανες,	μέλ-αინαι,	μέλ-ανα.
G. μελ-άνων,	μελ-αινῶν,	μελ-άνων.
D. μέλ-ασι,	μελ-αίनाις,	μέλ-ασι. § 26. 2.
A. μέλ-ανας,	μελ-αίνας,	μέλ-ανα.

2. Example of an adjective in -εις, -εσσα, -εν ; as, χαρίεις, *comely*.

Singular.

M.	F.	N.
N. χαρί-εις,	χαρί-εσσα,	χαρί-εν.
G. χαρί-εντος,	χαρι-έσσης,	χαρί-εντος. § 23. 2.
D. χαρί-εντι,	χαρι-έσση,	χαρί-εντι.
A. χαρί-εντα,	χαρί-εσσαν,	χαρί-εν.
V. χαρί-εν,	χαρί-εσσα,	χαρί-εν.

Dual.

N. A. V. χαρί-εντε,	χαρι-έσσα,	χαρί-εντα.
G. D. χαρι-έντοιν,	χαρι-έσσαιν,	χαρι-έντοιν.

Plural.

N. V.	χαρί-εντες,	χαρί-εσσαι,	χαρί-εντα.
G.	χαρί-έντων,	χαρί-έσσω,	χαρί-έντων.
D.	χαρί-εῖσι,	χαρί-έσσαις,	χαρί-εῖσι, § 26. 4.
A.	χαρί-εντας,	χαρί-έσσας,	χαρί-εντα.

3. Example of an adjective in -υς, -εια, -υ; as,
 ἡδύς, *sweet*

Singular.

M.	F.	N.
N. ἡδ-ύς,	ἡδ-εῖα,	ἡδ-ύ.
G. ἡδ-έος,	ἡδ-εῖας,	ἡδ-έος.
D. ἡδ-εί, contr. -εῖ,	ἡδ-εῖαι,	ἡδ-εῖ, contr. -εῖ.
A. ἡδ-ύν, or -εα, § 24. R. II.	ἡδ-εῖαν,	ἡδ-ύ.
V. ἡδ-ύ,	ἡδ-εῖα,	ἡδ-ύ.

Dual.

N. A. V.	ἡδ-έε,	ἡδ-εῖα,	ἡδ-έε.
G. D.	ἡδ-έοιν,	ἡδ-εῖαιν,	ἡδ-έοιν.

Plural.

N. V.	ἡδ-έες, contr. εῖς,	ἡδ-εῖαι,	ἡδ-έα.
G.	ἡδ-έων,	ἡδ-εῖων,	ἡδ-έων.
D.	ἡδ-έσι,	ἡδ-εῖαις,	ἡδ-έσι.
A.	ἡδ-έας, contr. εῖς,	ἡδ-εῖας,	ἡδ-έα.

After the same manner decline,

1.

τάλ-ας,	τάλ-αινα,	τάλ-αν.
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2.

μελιτό-εις,	-εσσα,	-εν.
τιμή-εις,	-εσσα,	-εν.
ἀνεμό-εις,	-εσσα,	-εν.
ἡχή-εις,	-εσσα,	-εν.

3.

γλυκ-ύς,	-εῖα,	-ύ.
ἥμισ-υς,	-εῖα,	-υ.
βαρ-ύς,	-εῖα,	-ύ.
βαθ-ύς,	-εῖα,	-ύ.

Obs. Participles follow the same analogy, those of the middle and passive in -ος, being inflected throughout like καλός;
 § 46. 1. Of others, the feminine always follows the terminations of the first declension; and the masculine and neuter

those of the third, the genitive being formed as directed, § 23.
Obs. 1. The terminations of these with their genitives are as follows:

	M.	F.	N.		M.	F.	N.
1.	-ων,	-ουσα,	-ον.	Gen.	-οντος,	-ούσης,	-οντος, &c.
2.	-ας,	-ασα,	-αν.		-αντος,	-άσης,	-αντος, &c.
3.	-ως,	-ῦα,	-ός.		-ότος,	-ύιας,	-ότος, &c.
4.	-είς,	-εῖσα,	-έν.		-έντος,	-εῖσης,	-έντος, &c.
5.	-ούς,	-οῦσα,	-όν.		-όντος,	-ούσης,	-όντος, &c.
6.	-ύς,	-ῦσα,	-ύν.		-ύντος,	-ύσης,	-ύντος, &c.

§ 48. ADJECTIVES OF TWO TERMINATIONS.

Many adjectives of the third declension have but one form for the masculine and feminine, and are therefore said to be declined according to the *common gender*. They are declined throughout like nouns of the third declension, of the same termination. The regular terminations of these are *ων, ην, ης, ις, υς* and *ους*, (viz. compounds of *ποῦς*;) and they form the neuter according to the following

RULES.

1. Adjectives of the common gender in *-ων, -ην, -ης*, form the neuter by changing the long vowel into its own short one; thus,

N. ὁ, ἡ, σόφρων, τὸ σόφρον, *prudent*.

G. τοῦ, τῆς, τοῦ σόφρον-ος, &c.

N. ὁ, ἡ, ἄρρό-ην, τὸ ἄρρό-εν, *male*.

G. τοῦ, τῆς, τοῦ ἄρρό-ενος, &c.

Note. But *τέρην*, *tender*, usually has the feminine *τέρεινα*, N. *τέρεν*.

N. ὁ, ἡ, ἀληθ-ής, τὸ ἀληθ-ές, *true*.

G. τοῦ, τῆς, τοῦ ἀληθ-έος, *contr. -οῦς*, &c.

Note. So also some in *-ωρ*; as,

ὁ, ἡ, μεγαλήτ-ωρ, τὸ μεγαλήτ-ορ;
τοῦ, τῆς, τοῦ, μεγαλήτ-ορος, &c.

2. Adjectives of the common gender in *ις* and *υς*, form the neuter by rejecting *ς*; as,

N. ὁ, ἡ, εὐχαρ-ις, τὸ εὐχαρ-ι.

G. τοῦ, τῆς, τοῦ, εὐχαρ-ιτος, &c.

N. ὁ, ἡ, ἄδακρ-υς, τὸ ἄδακρ-υ.

G. τοῦ, τῆς, τοῦ, ἰδάκρ-υος, &c.

3. Compounds of *ποῦς*, a *foot*; have the neuter in *-ουν*; as,

N. ὁ, ἡ, δίπ-ους, τὸ δίπ-ουν;

τοῦ, τῆς, τοῦ, δίπ-οδος, &c. § 23. 1.

Note. It is probable this word was originally *πόος*; whence *δ*, *η*, *δίποος*, τὸ *δίποον*, contracted *δίπους*, *δίπουν*; and that the declension was afterwards changed from the 2d to the 3d, as was done also in *γέλως*, *ἔρως*, from the ancient *γέλαος*, and *ἔραος*.

§ 49. OF IRREGULAR ADJECTIVES.

Every adjective not ending in some of the regular terminations already mentioned, is *irregular*. It always wants the neuter gender, and is declined like a noun of the 3d declension; thus,

ὁ, ἡ, ἄρπαξ,
τοῦ, τῆς, ἄρπαγος, &c.

Exc. 1. *ἔκων* and *ἄεκων*, (by syncope *ἄκων*) are declined with three genders like participles; thus,

N. ἔκ-ων, ἔκ-ούσα, ἔκ-όν,
G. ἔκ-όντος, ἔκ-ούσης, ἔκ-όντος, &c.

The adjective *πᾶς*, *all*, is also declined like the participle in *-ας*; thus,

N. πᾶς, πᾶσα, πᾶν,
G. παντός, πάσης, παντός, &c.

Exc. 2. *μέγας*, *great*, and *πολύς*, *many*, are irregular in the nominative and accusative singular. The other cases are regularly formed from the ancient nominatives *μεγάλος* and *πολ-λός*, of the 2d declension; thus,

Singular.

M.	F.	N.	M.	F.	N.
N. μέγας, μεγάλη, μέγα.	πολύς, πολλή*, πολὺ.				
G. μεγάλου, μεγάλης, μεγάλου.	πολλοῦ, πολλῆς, πολλοῦ.				
D. μεγάλῳ, μεγάλῃ, μεγάλῳ.	πολλῷ, πολλῇ, πολλῷ.				
A. μέγαν, μεγάλην, μέγα.	πολὺν, πολλήν, πολὺ.				

Dual.

N.A.V. μεγάλῳ, μέγαλα, μεγάλῳ. | πολλῷ, πολλὰ, πολλῷ, &c.
through the dual and plural, like καλὸς.

Note Homer and other Poets inflect πολὺς regularly, Gen. πολέος, Dat. πολέϊ, &c. It was afterwards changed, in those cases in which it would not be distinguished from the same cases of πόλις, a city.

Obs. Some substantives in -ας and -ης, inflected in the first declension, are called by Grammarians, adjectives; as, ὑβριστής, an insolent man; τραυματίας, a wounded man; but they are really independent of any other substantives in construction. The same observation may be applied to several other words, called adjectives of one termination.

ADJECTIVES TO BE DECLINED.

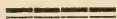
κακ-ὸς, -ή, -ὄν, <i>bad</i> .	ὁ, ἡ, μείζων, -ον, <i>greater</i> .
τάλ-ας, -αινα, -αν, <i>miserable</i> .	φίερ-ὸς, -ὰ, -ὄν, <i>formidable</i> .
βαρ-ὺς, -εῖα, -ὺ, <i>heavy</i> .	ἀγαθός, -ή, -ὄν, <i>good</i> .
ὁ, ἡ, τέρην τὸ τέρεν, <i>tender</i> .	ὁ, ἡ, μακρόχειρ, <i>long-handed</i> .
ὁ, ἡ, εὐσεβὴς τὸ εὐσεβές, <i>pious</i> .	ὁ, ἡ, καλλίων, -ον, <i>more beautiful</i> .
ὁ, ἡ, βελτίων, -ον, <i>better</i> .	ταχ-ὺς, -εῖα, -ὺ, <i>swift</i> .
τιμή-εις, -εσσα, -εν, <i>honoured</i> .	ῥήχῃ-εις, -εσσα, -εν, <i>sonorous</i> .
ὁ, ἡ, ἀδίκος, -ον, <i>unjust</i> .	φίλ-ος, -η, -ον, <i>friendly</i> .
ἄξιος, -α, -ον, <i>worthy</i> .	ἀνεμό-εις, -εσσα, -εν, <i>windy</i> .
ὁ, ἡ, φιλόπατρις, -ι, <i>patriotic</i> .	ὁ, ἡ, μνήμων, -ον, <i>mindful</i> .
ὁ, ἡ, πολύπους, -ουν, <i>having many feet</i> .	ὁ, ἡ, ἀδμής, <i>unconquered</i> .
ὁ, ἡ, μάκαρ, <i>happy</i> .	ὁ, ἡ, φύγας, <i>an exile</i> .
βαθ-ὺς, -εῖα, -ὺ, <i>deep</i> .	γλυκ-ὺς, -εῖα, -ὺ, <i>sweet</i> .

§ 50. DIFFERENT SIGNIFICATION OF ADJECTIVES ACCORDING TO THEIR TERMINATION.

Adjectives in

1. -αῖος, and -εῖος, signify *origin from*, or *belonging to*; as, πηγαῖος, *from a fountain*.

2. -αλεος, signify *fulness* ; as, θαρραλέος, *full of courage*.
3. -ανος, possessing the *quality* of the primitive ; as, πευκεδανός, *better*.
4. -ειος, 1. *origin* ; as, ἵππειος, *of or belonging to horses*.
2. *Suitableness to* ; as, ανδρείος, *manly*.
5. -εος, contr. -ους, *material made of* ; as, χρύσεος, *golden*.
6. -ερος, and -ηρος. 1. *quality* ; as, δολερός, *crafty*. 2. *propensity to* ; as, ὑνηρός, *given to wine*. 3. *causation* ; as, νοσερίς, *causing sickness*.
7. -ήεις, *fulness* ; as, δενδρήεις, *full of trees*.
8. -ηλος, *propensity to, capability of, or fitness for*, as, σιγηλός, *prone to silence*.
9. -ικος, 1. *belonging to* ; as, σωματικός, *corporeal*. 2. *qualified for* ; as, ᾠδικός, *skilled in singing*. 3. *origin* ; as, πατρικός, *paternal*. 4. *becoming, or adapted to* ; as, ἀνδρικός, φιλικός, *becoming a man, a friend*.
10. -ιμος, 1. *chiefly fitness* ; as, ἐδώδιμος, *eatable*. 2. *quality* ; as, πένθιμος, *mournful*.
11. -ινος, and -εινος, 1. *material made of* ; as, γήινος, *made of earth*. 2. *quality* ; as, πεδινός, ὄρεινός, *level, mountainous*.
12. -ιος, 1. *generally quality* ; as, θαλάσσιος, *marine*. 2. *tendency to* ; as, καθάριος, *loving purity*.
13. -οεις, *fulness* ; as, νιρόεις, *full of snow, snowy*.
14. -όλης, *quality* ; (derived from verbs) as, μαινόλης, *furious*.
15. -ώδης, 1. *fulness* ; as, πετρώδης, *full of stones, rocky*. 2. *resemblance* ; as, σφηκώδης, *wasp-like*.
16. -ωλος, *propensity to* ; as, ἁμαρτωλος, *prone to sin*.
17. -ῶος, properly ὠιος and οῖος, *origin* ; as, πατρῷος, *springing from a father*.
18. Verbals in -τέος, denote *necessity* ; as, πρᾶσσω, *to do* ; πρᾶκτέος, *that must be done*.



§ 51. COMPARISON OF ADJECTIVES.

1. Adjectives have three degrees of comparison, the *Positive*, *Comparative*, and *Superlative*.

The *Positive* simply indicates the existence of a quality in an object ; as, “a *wise* man.”

The *Comparative* expresses the existence of a quality, in a higher or lower degree, in one ob-

ject, than in another with which it is compared ; as, “Caius is *more learned* than Titus.”

When more than two objects are compared together, with respect to any quality possessed by all, the *Superlative* degree expresses its existence in one, in a higher degree than in any of the rest ; i. e. in the highest degree of all ; as, “Caius is the *most learned* of the three.”

Note. The positive or simple state of the adjective, is therefore not properly a *degree of comparison*, no comparison being implied in it, though it is so called from its relation to the other two.

2. Hence also it is obvious, that those adjectives only can be compared, whose signification admits the distinction of more and less. This is indicated in Greek by a new termination, of which there are two forms.

I.

§ 52. GENERAL RULE.

The comparative degree is formed by adding the termination *-τερος* to the positive, and the *superlative* by adding *-τατος* ; thus,

Positive.	Comparative.	Superlative.
μάκαρ,	μακάρ-τερος,	μακάρ-τατος.
εὔνους,	εὐνούς-τερος,	εὐνούς-τατος.
κακόνους,	κακονούς-τερος,	κακονούς-τατος.
ἀπλόος-ἀπλοῦς,	ἀπλούς-τερος,	ἀπλούς-τατος.

SPECIAL RULES.

1. *-εις* rejects *ι* ; as,

χαρίεις, χαριέσ-τερος, χαριέσ-τατος.

2. *a. -ος* rejects *ς* ; thus,

ὀρθός,	ὀρθό-τερος,	ὀρθό-τατος,
δίκαιος,	δικαίό-τερος,	δικαίό-τατος.
πονηρός,	πονηρό-τερος,	πονηρό-τατος.
θαυμαστός,	θαυμαστό-τερος,	θαυμαστό-τατος.
δηλός,	δηλό-τερος,	δηλό-τατος.

b. And also after a short syllable changes *ο* into *ω*; as,

σοφός,	σοφώ-τερος,	σοφώ-τατος.
κενός,	κενώ-τερος,	κενώ-τατος.
φοβερός,	φοβερώ-τερος,	φοβερώ-τατος,
φανερός,	φανερώ-τερος,	φανερώ-τατος.
χαλεπός,	χαλεπώ-τερος,	χαλεπώ-τατος.

Obs. The change of *ο* into *ω*, is made to prevent the concurrence of four short syllables. Hence *ο*, after a doubtful vowel considered long, remains unchanged; but if considered short, the *ο* is changed into *ω*; thus, *ἐντιμος* has *ἐντιμότερος*; and *ἰσχυρός* has *ἰσχυρότερος*; because *ι* and *υ* are considered *long*; but *ἀγριος* has *ἀγριώτερος*; and *ικανός*, *ικανώτερος*, &c., because the *ι* and *α* are considered *short*; while *ἴσος* has sometimes *ἰσότερος*, and sometimes *ἰσώτατος*, according as the *ι* is considered long or short, in the positive. For the same reason, *ὀδοιόρος* is put for *ὀδοπόρος*; and Homer, in order to prevent the meeting of three short syllables, which cannot be admitted in hexameter verse, frequently changes a short syllable into a long one.

3. *ας*, *ης*, and *υς*, add to the neuter gender; as,

μέλας,	μέλαινα,	μέλαν;	μελάν-τερος, &c.
ὁ, ἡ,	εὐσεξής,	το εὐσεξές;	εὐσεξέσ-τερος, &c.
εὐρύς,	εὐρεΐα,	εὐρὺ;	εὐρύ-τερος, &c.

4. *-ων* and *-ην*, add to the nominative plural masculine; as,

ἄφρων,	N. P. ἄφρονες,	ἄφρονέσ-τερος, &c.
τέρην,	τερένες,	τερενέσ-τερος, &c.

Exc. But *πέπων* makes *πεπαίτερος*, &c. and *πίων*,—*πιότερος*, *πιότατος*.

II.

§ 53. Some adjectives are compared by *-ίων* and *-ιστος*; viz.

1. Some in *ος*, derived from substantives. In these the comparison is made, not from the ad-

jective, but from the substantive from which it is derived ; thus,

καλὸς, <i>beautiful</i> ,	from κάλλος, <i>beauty</i> ,	καλλίων, κάλλιστος.
ἐχθρὸς, <i>inimical</i> ,	from ἐχθὸς, <i>enmity</i> ,	ἐχθίων, ἑχθιστος.
οἰκτρὸς, <i>compassionate</i> ,	from οἶκος, <i>compassion</i> ,	οἰκτίων, οἰκτιστος.
αἰσχρὸς, <i>base</i> ,	from αἶσχος, <i>baseness</i> ,	αἰσχίων, αἰσχιστος.
μακρὸς, <i>long</i> ,	from μῆκος, <i>length</i> ,	μηκίων, μήκιστος.

2. Some in -υς are compared both ways ; as,

βαθὺς, <i>deep</i> ,	βαθύτερος,	βαθύτατος.
and	βαθίων,	βάθιστος.

In like manner compare βραδὺς, *slow* ; ταχὺς, *swift* ; παχὺς, *thick* ; γλυκὺς, *sweet* ; ὠκὺς, *quick* ; &c.

3. ῥάδιος, *easy*, has ῥατὼν, ῥαττος ; or, with ι subscribed, ῥάων, ῥᾶστος.

Note. Some of these, and of others compared in this way, are occasionally found compared by -τερος and -τατος.

§ 54. IRREGULAR COMPARISON.

The following adjectives are irregular in their comparison ; viz.

ἀγαθὸς, <i>good</i> ,	{	ἀμείνων,	ἀγαθώτατος, viz. from ἀμενὸς, <i>pleasant</i> .
		ἀρείων,	ἀριστος, from Ἄρης, <i>Mars</i> .
		βελτίων,	βέλτιστος, from βούλομαι, <i>I wish</i> .
		κρείσσων,	κράτιστος, from κράτος, <i>brave</i> .
		λῶτων,	λῶστος, from λῶ, for θέλω, <i>I wish</i> .
		φέρτερος,	{ φέρτατος, from φέρω, <i>I bear</i> .
κακὸς, <i>bad</i> ,	{	κακίων,	κάκιστος.
		χείρων,	χείριστος.
		μέγας, <i>great</i> ,	μείζων, μέγιστος.
		πολὺς, <i>many</i> ,	πλείων, πλεῖστος.
		ἐλαχὺς, <i>small</i> ,	ἐλάσσων, ἐλάχιστος.
		μικρὸς, <i>little</i> ,	ἥσσων, or μείων, or μικρότερος ; μικρότατος.

§ 55. DEFECTIVE COMPARISON.

Some adjectives in the comparative and superlative degree, have no positive, but are formed from

1. NOUNS ; as,

βασιλεὺς, <i>a king ;</i>	βασιλεύτερος,	βασιλεύτατος.
κέρδος, <i>gain ;</i>	κερδίων,	κέρδιστος.
Θεός, <i>God ;</i>	θεώτερος,	
κλέπτης, <i>a thief ;</i>		κλεπτίστατος.
κῦδος, <i>glory ;</i>	κυδίων,	κύδιστος.
κύων, <i>a dog ;</i>	κύντερος,	
πλήκτης, <i>a striker ;</i>		πληκτίστατος.
πότης, <i>a drinker ;</i>		ποτίστατος.
ῥίγος, <i>cold, rigor ;</i>	ρίγιων,	ρίγιστος.
φῶρ, <i>a thief ;</i>		φωρότατος.

2. PRONOUN ; as,

αὐτός, <i>self ;</i>	αὐτότατος.
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3. PARTICIPLE ; as,

ἐρῶμενος, <i>strong ;</i>	ἐρῶμενέστερος,	ἐρῶμενέστατος.
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4. ADVERBS ; as,

άνω, <i>up ;</i>	άνώ-τερος,	-τατος.
άφάρ, <i>immediately ;</i>	αφάρ-τερος,	
ἐγγύς, <i>near ;</i>	{ ἐγγύ-τερος,	{ -τατος.
	{ ἐγγ-ίων,	{ -ιστος.
ἔξω, <i>out ;</i>	ἐξώ-τερος,	-τατος.
κάτω, <i>down ;</i>	καχώ-τερος,	-τατος.
ἔσω, <i>in ;</i>	ἐσώ-τερος,	-τατος.
ὀπίσω, <i>back ;</i>	ὀπισώ-τερος,	-τατος.
πέραν, <i>beyond ;</i>	περαί-τερος,	-τατος.
πορρῶ, <i>far ;</i>	πορρῶ-τερος,	-τατος.
πρωί, <i>early ;</i>	πρωϊαί-τερος,	-τατος.
ὑψί, <i>highly ;</i>		-ὑψιστος.

5. PREPOSITIONS ; as,

πρὸ, <i>before ;</i>	πρό-τερος,	πρό-τατος, whence πρῶτος.
ὑπέρ, <i>over ;</i>	υπερ-τερος,	υπερ-τατος, whence ὑπατος.

Some comparatives and superlatives are again compared ; as,

λωίων, *better*,
 μείων, *less*,
 ἔαων, *easier*,
 καλλίων, *more beautiful*,
 χερείων, } *worse*,
 χείρων, }
 χείριστος, *worst*,
 κύνιστος, *most glorious*,
 ἐλάχιστος, *least*,
 πρῶτος, *first*.

λωύτερος.
 μειότερος.
 τὸ ἔαύτερον.
 τὸ καλλιώτερον.
 τὸ χερείοτερον,
 and χειρότερον.
 ἡ χείριστοτέρη.
 κύνιστατος.
 ἐλαχιστότερος.
 πρωτίστος.

Some words ending in *ης*, of the first declension, are compared; thus, (see § 49. Obs.)

ὑβριστῆς, <i>an insolent man</i> ,	ὑβριστό-τερος,	-τατος.
πλεονέκτης, <i>an avaricious man</i> ,	πλεονεκτίστατος.	

§ 56. DIALECTS OF COMPARISON.

1. The Attics compare many adjectives by *-ίστερος* and *-ίστατος*, or *-αίτερος* and *-αίτατος*; as,

λάλος, <i>loquacious</i> ,	λαλίσ-τερος,	-τατος.
ἴσος, <i>equal</i> ,	ισαί-τερος,	-τατος.
φίλος, <i>friendly</i> ,	φιλαί-τερος,	-τατος.
by Syncope,	φίλτερος,	φίλτατος and φίλιστος.
σπουδαῖος, <i>diligent</i> ,	σπουδαιέσ-τερος,	-τατος.
ἄφθονος, <i>not envying</i> ,	ἀφθονέσ-τερος,	-τατος.
παλαιός, <i>old</i> ,	παλαί-τερος,	-τατος.
γεραίος, <i>an old man</i> ,	γεραί-τερος,	-τατος.
ἥσυχος, <i>quiet</i> ,	ἥσυχαι-τερος,	-τατος.
ἄρπαξ, <i>ravenous</i> ,	ἄρπαγίσ-τερος,	-τατος.

2. Dialects of particular comparatives and superlatives are, for *κρείσσω*, I. and D. *κρέσσων*, *better*; *χείρων*, P. *χερείων*, I. dat. *χέρηι*, acc. *χέρηα*, nom. plur. *χέρηες*;—*μείζων*, I. *μέζων*, D. *μάσσων*, *greater*; with others which may be learned by practice in reading.

§ 57. NUMERALS.

Numbers are either *Cardinal*, which answer to the question *how many?*—or *Ordinal*, answering to the question *which of the number?* There is no peculiar form in Greek for distributives; the

meaning of these is expressed by the cardinal numbers, sometimes compounded with σύν; as, σύνδυο, σύντρεις, &c. *bini, terni*,—and sometimes preceded by κατὰ, ἀνά, &c.

I. THE CARDINAL NUMBERS.

1. εἷς, *one*, has the singular number only, and is thus declined;

N. εἷς,	μία,	ἓν.
G. ἐνός,	μιᾶς,	ἐνός.
D. ἐνὶ,	μιᾷ,	ἐνί.
A. ἓνα,	μίαν,	ἓν.

In like manner the two compounds,

οὐδ-εἷς,	οὐδε-μία,	οὐδ-έν.
μηδ-εἷς,	μηδε-μία,	μηδ-έν.

Obs. From εἷς, *one*, is formed the adjective ἕτερος, *either, one, other*; and from οὐδεῖς, μηδεῖς, are formed οὐδέτερος, μηδέτερος, *neither*.

2. δύο, *two*, has properly the dual only; thus,

N. A. δύο,	} for all genders.
G. D. δυοῖν,	

Yet it is found in the plural, G. δυῶν, D. δυοί. δύο, *two*, is indeclinable.

ἀμφω, *both*, is declined like δύο.

3. τρεῖς, *three*, and τέσσαρες, *four*, are declined as follows:

N. A. τρεῖς,	τρεῖς,	τρία.
G. τριῶν,	τριῶν,	τριῶν.
D. τρισί,	τρισί,	τρισί.

τέσσαρες, *four*.

τέσσαρες,	τέσσαρες,	τέσσαρα.
τεσσάρων,	τεσσάρων,	τεσσάρων.
τέσσαρσι,	τέσσαρσι,	τέσσαρσι.
τέσσαρας,	τέσσαρας,	τέσσαρα.

4. The Cardinal numbers from πέντε, *five*, to ἑκατὸν, *a hundred*, are indeclinable.

5. After ἑκατὸν the larger numbers are regular plural adjectives of the first and second declension ; as,

M.	F.	N.	
διακόσιοι,	διακόσιαι,	διακόσια,	<i>two hundred.</i>
τριακόσιοι,	τριακόσιαι,	τριακόσια,	<i>three hundred.</i>
χίλιοι,	χίλιαι,	χίλια,	<i>a thousand.</i>
δισχίλιοι,	δισχίλιαι,	δισχίλια,	<i>two thousand.</i>
μύριοι,	μύριαι,	μύρια,	<i>ten thousand.</i>
δισμύριοι,	δισμύριαι,	δισμύρια,	<i>twenty thousand.</i>

Obs. 1. In the composition of numbers, either the smaller precedes, and the two are joined by καὶ ; or the greater precedes, in which case the καὶ is generally omitted ; thus, πέντε καὶ εἴκοσι, or εἴκοσι πέντε, *twenty-five* ; πέμπτos καὶ εἰκοστός, or εἰκοστός πέμπτos, *twenty-fifth*. When *three* numbers are reckoned together, the greatest comes first, and so on in succession, with the conjunction καὶ ; as, νέας ἑκατὸν καὶ εἴκοσι καὶ ἑπτά, *a hundred and twenty-seven ships*.

2. Instead of the numbers compounded with *eight* or *nine*, more frequent use is made of the circumlocution ἑνός (or μιᾶς), δέοντος, &c. thus νῆες μιᾶς δέουσai εἴκοσι, *twenty ships wanting one* ; i. e. *nineteen ships* ; ἑττα δυῶν δέοντα εἴκοσι, *twenty years wanting two* ; i. e. *eighteen years*.

§ 58. II. ORDINAL NUMBERS.

The Ordinal numbers are formed from the Cardinal. All under 20, except *second*, *seventh*, and *eighth*, end in -τος ; from 20 upwards all end in -στός, and, in their inflection, are regular adjectives of the first and second declension ; thus,

πρῶτος,	πρώτη,	πρῶτον,	<i>first.</i>
(πρότερος,	πρότερα,	πρότερον,	<i>first of the two.)</i>
δεύτερος,	δεύτερα,	δεύτερον,	<i>second.</i>
τρίτος,	τρίτη,	τρίτον, &c.	<i>third.</i>

Obs. 1. In order to express half, or fractional numbers in money, measures, and weights, the Greeks used words compounded of ἡμι, *half*, and the name of the weight, &c. (μνᾶ, δρολός, τάλαντον,) having the adjective termination ον, ιον, αῖον, appended to it, and placed before the Ordinal number, of which the half is taken ; as, τρίτον ἡμιτάλαντον, $2\frac{1}{2}$ *talents* ; i. e. the

first a talent, the second a talent, the third a half talent, and so of others. In like manner the Latin *Sestertius*, $2\frac{1}{2}$ *Asses* by Syncope from *Semistertius*; the first an *As*, the second an *As*, the third a half *As*, (*tertius semis*).

From this must be distinguished the use of the same compound word in the plural, preceded by the *Cardinal* number; thus, *τρία ἡμιτάλαντα*, not $2\frac{1}{2}$ *talents*, but 3 half talents, or one and a half.

Obs. 2. From the Ordinal numbers are formed numerals in -*αῖος*, expressing "on what day;" as, *δευτεραῖος*, on the second day; *τριταῖος*, on the third day, &c.

§ 59. OF THE GREEK NOTATION OF NUMBERS.

The Greeks used the letters of the alphabet, to denote numbers, in three different ways.

1. To express a small series of numbers, each letter was reckoned according to its order in the alphabet; as, A, 1, B, 2, E, 5, Ω, 24. In this manner the books of Homer's *Iliad* and *Odyssey* are distinguished. The technical syllable HNT, will assist the memory in using this kind of notation; for if the alphabet be divided into four equal parts, H will be the first letter of the second part, that is 7; N, of the third, or 13; and T of the fourth, or 19.

2. The capital letters were used, in denoting larger series of numbers, thus; I, 1, II for *πέντε*, 5, Δ for *δέκα*, 10, H for *ἑκατὸν*, 100, X for *χίλιοι*, 1000, and M for *μύριοι*, 10,000. A large Π round any of these characters, except I, denoted five times as much as that character represented; as, , 50.

3. To express the 9 units, the 9 tens, and the 9 hundreds, the Greeks divided the alphabet into three parts; but, as there are only 24 letters, they used ε', called *ἐπίσημον*, for 6; Ϛ, or Ϝ, called *κόππα*, for 90; and Ϙ, called *σανπι*, for 900. In using this kind of notation, the memory will be assisted by the technical syllable AIP; that is, A', denotes 1; I', 10; and P', 100. It is to be observed, also, that all the numbers under 1000, are denoted by letters with a small mark like an accent, over them; and that a similar mark placed under any letter, denotes that it represents so many thousands.

TABLE OF NUMBERS.

Cardinal, one, &c.

1. *ἀ, εἶς*

2. *β', δύο*

Ordinal, first, &c.

πρῶτος.

δεύτερος.

3.	γ',	τρεις	τρίτος.
4.	δ',	τέσσαρες	τέταρτος.
5.	ε',	πέντε	πέμπτος.
6.	ς',	ἕξ	ἕκτος.
7.	ζ',	ἐπτά	ἑβδομος.
8.	ή',	ὀκτώ	ὀγδοος.
9.	θ',	ἐννέα	ἐννατος.
10.	ί',	δέκα	δέκατος.
11.	ιά',	ἐνδεκα	ἐνδέκατος.
12.	ιβ',	δωδεκα	δωδέκατος.
13.	ιγ',	τρισκαίδεκα	τρισκαιδέκατος.
14.	ιδ',	τεσσαρεςκαίδεκα	τεσσαρακαιδέκατος.
15.	ιέ',	πεντεκαίδεκα	πεντεκαιδέκατος.
16.	ισ',	ἑκαίδεκα	ἑκαιδέκατος.
17.	ιζ',	ἐπτακαίδεκα	ἐπτακαιδέκατος.
18.	ιή',	ὀκτωκαίδεκα	ὀκτωκαιδέκατος.
19.	ιθ',	ἐννεακαίδεκα	ἐννεακαιδέκατος.
20.	κ',	εἴκοσι	εἰκοστός.
21.	κά',	εἴκοσι εἷς	εἰκοστός πρῶτος.
30.	λ',	τριάκοντα	τριακοστός.
40.	μ',	τεσσαράκοντα	τεσσαρακοστός.
50.	ν',	πεντήκοντα	πεντηκοστός.
60.	ξ',	ἑξήκοντα	ἑξηκοστός.
70.	ό',	ἑβδομήκοντα	ἑβδομηκοστός.
80.	π',	ὀγδοήκοντα	ὀγδοηκοστός.
90.	Ϛ, or Ϝ,	ἐννενήκοντα	ἐννενηκοστός.
100.	ρ',	ἑκατὸν	ἑκατοστός.
200.	σ',	διακόσιοι	διακοσιοστός.
300.	τ',	τριακόσιοι	τριακοσιοστός.
400.	ύ',	τεσσαρακόσιοι	τεσσαρακοσιοστός.
500.	φ',	πεντακόσιοι	πεντακοσιοστός.
600.	χ',	ἑξακόσιοι	ἑξακοσιοστός.
700.	ψ',	ἐπτακόσιοι	ἐπτακοσιοστός.
800.	ώ',	ὀκτακόσιοι	ὀκτακοσιοστός.
900.	Ϙ',	ἐννεακόσιοι	ἐννεακοσιοστός.
1,000.	α',	χίλιοι	χιλιοστός.
2,000.	β',	δισχίλιοι	δισχιλιοστός.
3,000.	γ',	τρισχίλιοι	τρισχιλιοστός.
4,000.	δ',	τετρακισχίλιοι	τετρακισχιλιοστός.
5,000.	ε',	πεντακισχίλιοι	πεντακισχιλιοστός.
6,000.	ς',	ἑξακισχίλιοι	ἑξακισχιλιοστός.
7,000.	ζ',	ἐπτακισχίλιοι	ἐπτακισχιλιοστός.
8,000.	η',	ὀγδοκισχίλιοι	ὀγδοκισχιλιοστός.
9,000.	θ',	ἐννεακισχίλιοι	ἐννεακισχιλιοστός.

10,000.	ι,	μύριοι	μυριοστός.
20,000.	κ,	δισμύριοι	δισμυριοστός.
50,000.	ν,	πεντακισμύριοι	πεντακισμυριοστός.
100,000.	ξ,	δεκακισμύριοι	δεκακισμυριοστός.

Thus the number 1831, is α' ω' λ' α'.

Obs. From the Cardinal numbers are formed

OTHER CLASSES OF NUMERALS ; viz.

1st. The *Numeral adverbs* ; as, *δίδς*, twice, from δύο ; *-τρίς*, thrice, from τρεῖς ; and from the others, by adding the termination *-κίς*, *-άκίς*, or *-τάκίς* ; as, *τεσσαράκίς*, *ἑξάκίς*, *ἑκατοντάκίς* ; *four times*, *six times*, *a hundred times*.

2d. *Multiple numbers* in *πλός*, contracted *πλοῦς* ; as, *διπλός*, two-fold ; *τριπλός*, three-fold ; *τετραπλός*, four-fold.

3d. *Proportionals* in *πλάσιος* ; as, *τριπλάσιος*, three times as much.

4th. *Substantives* in *-άς*, *-άδος*, which express the name of the several numbers ; as, *-μονάς*, Gen. *-άδος*, the number one, unity ; *δυάς*, the number two ; *δεκάς*, the number ten ; *εἰκάς*, the number twenty ; *τριακάς*, the number thirty, &c.

5th. The *Distributives*, answering to the question, in how many parts ? are formed in *-χα* ; as, *δίχα*, *τρίχα*, *τέτραχα*, *πένταχα* ; and connected with these are such adverbs ; as, *τριχῇ*, trebly, *τριχοῦ*, in three places, and the like.

OF THE PRONOUN.

A pronoun is a word used instead of a noun.

According to their signification and use, pronouns may be divided as follows ; viz. into *Personal*, *Possessive*, *Definite*, *Reflexive*, *Reciprocal*, *Demonstrative*, *Relative*, *Interrogative*, and *Indefinite*. Of these the Personal only are substantives ; the rest are adjectives.

§ 60. I. PERSONAL PRONOUNS.

The substantive, or personal pronouns, are *ἐγώ*, I, of the first person ; *σύ*, thou, of the second ; and *ὅς*, he, of the third. *ἐγώ* and *σύ*, assume the gender of the noun for which they are placed,

but *ὅς* is masculine only. They are thus declined.

ἐγώ, I.

Sing.	Dual.	Plural.
N. <i>ἐγώ,</i>		N. <i>ἡμεῖς.</i>
G. <i>ἐμοῦ</i> or <i>μοῦ,</i>	N. A. <i>νῶϊ</i> or <i>νῶ,</i>	G. <i>ἡμῶν.</i>
D. <i>ἐμοί</i> or <i>μοί,</i>	G. D. <i>νῶϊν</i> or <i>νῶν.</i>	D. <i>ἡμῖν.</i>
A. <i>ἐμέ</i> or <i>μέ.</i>		A. <i>ἡμᾶς.</i>

σὺ, thou.

N. V. <i>σὺ,</i>		N. V. <i>ὕμεῖς.</i>
G. <i>σοῦ,</i>	N. A. V. <i>σφῶϊ</i> or <i>σφῶ,</i>	G. <i>ὕμῶν.</i>
D. <i>σοί,</i>	G. D. <i>σφῶϊν</i> or <i>σφῶν.</i>	D. <i>ὕμιν.</i>
A. <i>σέ.</i>		A. <i>ὕμᾶς.</i>

ὅς, he.

N. <i>ὅς,</i>		N. <i>σφεῖς.</i>
G. <i>οῦ,</i>	N. A. <i>σφέ,</i>	G. <i>σφῶν.</i>
D. <i>οῖ,</i>	G. D. <i>σφίν.</i>	D. <i>σφίσι.</i>
A. <i>έ.</i>		A. <i>σφεᾶς.</i>

Obs. The third personal pronoun, like *sui* in Latin, is commonly used in a reflexive sense by the Attic prose writers, i. e. it refers to the subject of the proposition in which it stands, or of the foregoing, if the second be sufficiently connected with it. As thus used it wants the nominative, and is translated "*of himself*," "*to himself*," &c.—In Homer and Herodotus, and the Attic Poets, on the contrary, it is more frequently used as the pronoun of the third person, for *αὐτός*, *he*, and has the nominative singular *ὅς*; as, *ὅς ἔφη, he said*. This pronoun, however, is but little in use; *αὐτός*, and the compound reflexive pronoun *ἑαυτοῦ*, being used instead of it. A neuter form of the plural *σφεᾶ* occurs in Herodotus.

§ 61. II. POSSESSIVE PRONOUNS.

The possessive pronouns correspond, in *signification*, to the genitive of the personal pronouns from which they are derived, and for which they may be considered as a substitute; thus, *ὁ ἀδελφὸς μου*, *the brother of me*; and, *ὁ ἐμὸς ἀδελφὸς*, *my brother*; are synonymous expressions.

In form they are regular adjectives of the first and second declension, and are derived from the primary or personal pronouns ; as follows,

From ἐμὲ	comes	ἐμὸς,	-ή,	-ον,	my.
σέ,		σὸς,	σή,	σὸν,	thy.
ἐ,		ὸς,	ή,	ὸν,	his.
νῶϊ,		νῶϊτερος,	-α,	-ον,	our, i. e. of us two.
σφῶϊ,		σφῶϊτερος,	-α,	-ον,	your, i. e. of you two.
ἡμῖς,		ἡμέτερος,	-α,	-ον,	our.
ὑμῖς,		ὑμέτερος,	-α,	-ον,	your.
σφεῖς,		σφέτερος,	-α,	-ον,	their.
	Doric	σφ-ὸς,	-ή,	-ὸν.	

Obs. To this class also belong ἡμεδαπός, *one of our country* ; ὑμεδαπός, *one of your country*. But ποδαπός ; *of what country* ? more properly belongs to the interrogative ; and ἀλλοδαπός, *one of another country*, to the indefinite pronouns.

§ 62. III. THE DEFINITE PRONOUN.

The definite pronoun αὐτός, is used to give a closer and more definite designation to the persons. In the nominative it imparts the force of the English word *self* to the word to which it belongs ; as, ἐγὼ αὐτός, *I myself* ; σύ αὐτός, *thou thyself* ; αὐτός, *he himself*. In the oblique cases it retains the same force when it begins a clause ; as, αὐτὸν ἑώρακα, *I have seen the person himself* ; but when it stands after another word or words in the same clause, it signifies *him, her, it* ; as, οὐχ ἑώρακας αὐτόν, *thou hast not seen him*. With the article preceding it, it signifies *the same*.

§ 63. IV. REFLEXIVE PRONOUN.

The three substantive pronouns combine with αὐτός, in the oblique cases of the singular, and form the compound pronouns ἐμαυτοῦ, σεαυτοῦ,

and *ἑαυτοῦ* ; the two last of which are often written *σαυτοῦ* and *αὐτοῦ*, &c. They are used in a reflexive sense, referring to the subject of the proposition in which they stand. They are thus declined :

G	<i>ἑμαυτοῦ</i> ,	<i>ἑμαυτῆς</i> ,	<i>ἑμαυτοῦ</i> ,	<i>of myself.</i>
D.	<i>ἑμαυτῶ</i> ,	<i>ἑμαυτῇ</i> ,	<i>ἑμαυτῶ</i> ,	<i>to myself.</i>
A.	<i>ἑμαυτόν</i> ,	<i>ἑμαυτήν</i> ,	<i>ἑμαυτό</i> ,	<i>myself.</i>

Obs. 1. *ἑμαυτοῦ* and *σεαυτοῦ*, are used as compounds in the singular only ; in the other numbers, the parts of the compound are used separately ; as, G. *ἡμῶν αὐτῶν*, *of ourselves*, &c. But *ἑαυτοῦ* is used, in its compound form, in the plural also ; thus,

G.	<i>ἑαυτῶν</i> ,	<i>ἑαυτῶν</i> ,	<i>ἑαυτῶν</i> ,	<i>of themselves.</i>
D.	<i>ἑαυτοῖς</i> ,	<i>ἑαυταῖς</i> ,	<i>ἑαυτοῖς</i> ,	<i>to themselves.</i>
A.	<i>ἑαυτοὺς</i> ,	<i>ἑαυτάς</i> ,	<i>ἑαυτά</i> ,	<i>themselves.</i>

Obs. 2. Sometimes in the singular, and often in the plural, the various cases of *ἑαυτοῦ* are used for the same cases of *ἑμαυτοῦ* and *σεαυτοῦ* ; as, οὐδ' ἀναλαβεῖν ἑαυτοὺς ἀν ἡδυνήθημεν, *we could not have recovered ourselves.*

§ 64. V. THE RECIPROCAL PRONOUN.

The reciprocal pronoun in signification resembles the reflexive pronoun, and is sometimes used instead of it. Its proper office is to indicate a *mutual* relation between different persons, expressed in English by the phrase “*one another*.” It is formed from *ἄλλος*, *another*, wants the singular, and is regularly declined, like an adjective of the first and second declensions, in the oblique cases only ; thus,

Plural.

G.	<i>ἄλλήλων</i> ,	<i>ἄλλήλων</i> ,	<i>ἄλλήλων</i> ,	<i>of one another.</i>
D.	<i>ἄλλήλοις</i> ,	<i>ἄλλήλαις</i> ,	<i>ἄλλήλοις</i> ,	<i>to one another.</i>
A.	<i>ἄλλήλους</i> ,	<i>ἄλλήλας</i> ,	<i>ἄλλήλα</i> ,	<i>one another.</i>

§ 65. VI. DEMONSTRATIVE PRONOUNS.

The demonstrative pronouns are those which demonstrate, or, as it were, point to a person or thing *already known*. These are

οὗτος, αὕτη, τοῦτο, *this, the latter, the one.*
 ἐκεῖνος, ἐκείνη, ἐκεῖνο, *that, the former, the other.*
 ὁ δεῖνα, ἡ δεῖνα, τὸ δεῖνα, *such an one,*

(known and designated, but whom the speaker does not wish to name, or whose appellation he does not know.)

Obs. 1. οὗτος is a compound of the article ὁ, ἡ, τὸ, (the variations of which it follows in the first syllable,) and αὐτός. Among the Attics this, as well as ἐκεῖνος, was rendered emphatic by the addition of ι to the termination; as, οὗτοσί, τουτουί, τουτωί, &c. But α or ο, at the end of a word, is dropped, and ι added to the letter preceding; thus, ταυτί for ταυταί; τουτί for τουτοί; ἐκσινί for ἐκσινόι.

Obs. 2. The article ὁ, ὁ, τὸ, with δε annexed, and sometimes without it, is used as a demonstrative, instead of οὗτος; and without δε, for the personal; thus, ὁ, ἡ, τὸ, *this man (he); this woman (she); this thing (it);* ὁδε, ἡδε, τόδε, *this.*

Obs. 3. δεῖνα, *such an one*, belongs more properly to the demonstrative than to the indefinite pronouns with which it is generally classed; as it refers generally to some one known and designated. It is never found without the article preceding it, and it appears to be a contraction of the emphatic δε of the article, and εἷς, *one*; thus, ὁ δε εἷς, *this or that one*, contracted ὁ δεῖς, Gen. τοῦ δε ἑνός, contr. τοῦ δεῖνος, &c. It is, however, also indeclinable; as, τοῦ δεῖνα.

§ 66. VII. RELATIVE PRONOUN.

The relative pronoun ὅς, ἥ, ὅ, sometimes called the postpositive article, usually relates to some noun or pronoun before it, called the antecedent. It is rendered emphatic by adding the enclitic syllable πέρ; as, ὅσπερ, ἥπερ, ὅπερ.

Obs. 1. Instead of ὅς, the compound pronoun ὅστις is used as a relative after πᾶς, or any word in the singular expressing an *indefinite number*; and ὅσοι, after the same words in the plural; as, πᾶς ὅστις, *every one who*; πάντες ὅσοι, *all who*.

Obs. 2. In the Epic poets, and in the Ionic and Doric writers, the article ὁ, ἡ, τὸ, is often used as a relative. See Syntax of the Article. § 210.

§ 67. VIII. INTERROGATIVE PRONOUN.

The interrogative pronoun τίς, corresponding to the Latin *quis*? *who*? or *what*? has the acute accent placed over the first syllable to distinguish it from the indefinite τις, which has the grave accent on the last. It is a regular adjective of the third declension; thus, Nom. τίς, τίς, τί, Gen. τίνος, Dat. τίνι, &c.

Obs. 1. The interrogative τίς, has its responsive ὅστις; thus, τις ἐποίησε; *who did it?* οὐκ οἶδα ὅστις, *I know not who (did it)*.

Obs. 2. ὅστις, compounded of ὅς and τίς, declines both parts of the compound through all the cases and numbers; thus, N. ὅστις, ἡτις, ὅ, τι, Gen. οὗτινος, ἧστινος, οὗτινος, &c. § 69. 5. But Homer uses ὅτις, and declines the latter part without changing the former.

Obs. 3. There appears to have been among the ancient Greeks another interrogative pronoun, πὺς, πῆ, πὸ, and its responsive ὁπὺς, ὁπῆ, ὁπὸ, which have become obsolete, except in two cases, now used adverbially; viz. ποῦ; *where?* πῆ; *in what way?* and hence the responsives ὁποῦ and ὁπῆ. From these are formed the interrogative πότερος, -α, -ον, *which of the two?* and its responsive ὁπότερος, -α, -ον, *either of the two*; with several other adverbs and adjectives still in use, each interrogative having always its own responsive; as,

• INTERROGATIVES.

RESPONSIVES.

Adj. ποῖος; *of what kind?*

ὁποῖος, *of what kind.*

πόσος; *of what number?*

ὁπόσος, *of what number.*

πηλίκος; *of what age?*

ὁπηλίκος, *of what age.*

Adv. πῶς; *how?*

ὁπῶς, *how, &c. thus,*

πηλίκος ἐστὶ; *of what age is he?* οὐκ οἶδα ὁπηλίκος, *I know not of what age.* In the same manner the responsives are used without an interrogation preceding; as, ἐπελάθετο ὁποῖος ἦν, *"he*

forgets of what kind he was." To these also may be added *ποδαπὸς* ; *of what country* ?

§ 68. THE INDEFINITE PRONOUNS.

The indefinite pronouns refer to an object, not as previously known and designated, but in a general and indefinite manner. They are

τις, τις, τι, some one.
ἄλλος, ἄλλη, ἄλλο, another, hence ἄλλοδαπὸς, one of another country.
ἕτερος, ἕτερα, ἕτερον, other, a different one, another.

To which may be added the following *negatives* ; viz.

<i>οὔτις, οὔτις, οὔτι.</i>	} <i>no one.</i>
<i>οὐδεῖς, οὐδεμία, οὐδέν.</i>	
<i>μήτις, μήτις, μήτι.</i>	
<i>μηδεῖς, μηδεμία, μηδέν.</i>	

Obs. 1. All words used interrogatively, are also used indefinitely, but generally with the accent changed ; thus,

INTERROGATIVES.

INDEFINITES.

<i>πόσος ; how great ? how many ?</i>	<i>ποσὸς, of a certain size or number.</i>
<i>ποῖος ; of what kind ?</i>	<i>ποιὸς, of a certain kind, such.</i>
<i>πηλίκος ; how old ? how large ?</i>	<i>πηλίκος, of a certain size or age.</i>

§ 69. DECLENSION OF THE ADJECTIVE PRONOUNS.

1. Of the adjective pronouns, those which end in *-ος* and *-ον* in the masculine and neuter, are declined as regular adjectives of the first and second declension, of which an example is given § 46.

2. Others differ from these only by striking off *ν* from the neuter termination in *-ον*. They are the following :

ἄλλος,	ἄλλη,	ἄλλο,	<i>another.</i>
αὐτός,	αὐτή,	αὐτό,	<i>he, she, it.</i>
ὅς,	ἥ,	ὅ,	<i>who, which.</i>
ἐκεῖνος,	ἐκείνη,	ἐκεῖνο,	<i>that.</i>
οὗτος,	αὕτη,	τοῦτο,	<i>this.</i>

3. The demonstrative οὗτος, besides varying the termination by inflection, varies also the article from which it is formed; thus,

Sing.

N. V. οὗτος,	αὕτη,	τοῦτο.
G. τούτου,	ταύτης,	τούτου.
D. τούτῳ,	ταύτῃ,	τούτῳ.
A. τοῦτον,	ταύτην,	τοῦτο.

Dual.

N. A. V. τούτῳ,	ταῦτα,	τούτῳ.
G. D. τούτοιν,	ταύταιν,	τούτοιν.

Plur.

N. V. οὗτοι,	αὗται,	ταῦτα.
G. τούτων,	τούτων,	τούτων.
D. τούτοις,	ταύταις,	τούτοις.
A. τούτους,	ταύτας,	ταῦτα.

Note. The correlatives τοσοῦτος, τοιοῦτος, and τηλικούτος, have either *ov* or *o* in N. A. singular; thus,

N. τοσοῦτος,	τοσαῦτη,	τοσοῦτον or τοσοῦτο.
G. τοσουτου,	&c.	

4. τίς; *who?* (τίς, *some one*, in the same way.)

Sing.

Dual.

Plur.

N. τίς, τίς, τί,	N. A. τίνε, τίνε, τίνε, G. D. τίνειν, τίνειν, τίνειν.	N. τίνες, τίνες, τίνα,
G. τίνος, τίνος, τίνος,		G. τίνων, τίνων, τίνων,
D. τίνι, τίνι, τίνι,		D. τίσι, τίσι, τίσι,
A. τίνα, τίνα, τί.		A. τίνας, τίνας, τίνα.

Note. After the same manner are declined ὅτις, οὗτις, and μήτις.

5. ὅστις, *whosoever*, from ὅς and τίς, declines both parts of the compound; thus,

Singular.

N.	ὅστις,	ἥτις,	ὅ,τι.
G.	οὗτινος,	ἥστινος,	οὗτινος.
D.	ὧτινι,	ἥτινι,	ὧτινι.
A.	ὅτινα,	ἥντινα,	ὅ,τι.

Dual.

N. A.	ὧτινε,	ἄτινε,	ὧτινε.
G. D.	οἴντινοιν,	αἴντινοιν,	οἴντινοιν.

Plural.

N.	οἴτινες,	αἴτινες,	ἄτινα.
G.	ὧντινων,	ᾧντινων,	ὧντινων.
D.	οἴστισι,	αἴστισι,	οἴστισι.
A.	οὗστινας,	ἄστινας,	ἄτινα.

6. δεῖνα, (*such an one*), of all genders, and always with the article prefixed, is declined like a noun of the third declension ; thus,

Sing.	Dual.	Plural.
N. ὁ, ἡ, τὸ, δεῖνα,	N. A. δεῖνε,	N. δεῖνες,
G. τοῦ, &c. δεῖνος,	G. D. δείνοιν.	G. δεῖνων,
D. τῷ, &c. δεῖνι,		D. δεῖσι,
A. τὸν, &c. δεῖνα.		A. δεῖνας.

§ 70. CORRELATIVE PRONOUNS.

1. The Greek language has likewise correlative pronouns, each pair of which has a mutual relation. The latter of the two is expressed in English by *as*.

τόσος, ὅσος, (Lat. *tantus, quantus*), *so great, as*.

τοῖος, οἷος, (Lat. *talis, qualis*), *such, as*.

τηλίκος, ἡλίκος, *of the same age, as ; of the same size, as*.

2. When the correlation is more expressly designated, expressing *JUST as great as*, *EXACTLY as great as*, the former pronoun (τόσος, τοῖος, τηλίκος,) has δε or οὗτος attached to it, and the latter has ὅπ' (from ὅπη,) prefixed ; as,

τοσόσδε, } οπόσος. τοιοσόδε, } ὁποῖος. τηλικόσδε, } ὀπηλίκος.
 τοσοῦτος, } τοιοῦτος, } τηλικοῦτος, }

§ 71. DIALECTS OF THE PRONOUNS.

*Εγώ, I.

	IONIC.	DORIC.	ÆOLIC.	POETIC.
Sing.	N. •	ἐγὼν, ἐγώνη. ἐγώγα, ἐγώνγα. ἐμεῦ.	ἐγφ, ἐγαν. B. ἰῶ, ἰωγα. B. ἐμοῦς.	ἔγω. ἐμέθεν.
	G. ἐμεῖο ἐμέο. ἐμέοθεν.			
	D. •	ἐμῖν.	ἐμοι, B. ἐμύ.	
Dual.	N. A.	ἀμέ, ἄμμε.		
Plur.	N. ἡμέες.	ἄμες, ἄμμες.		ἄμμε, ἄμμες.
	G. ἡμέων.	ἄμῶν, ἀμέων.	ἄμμων, ἀμμέων.	ἡμέων.
	D. •	ἀμῖν, ἀμῖν.	ἄμμι, ἄμμιν, ἄμμεσιν.	
	A. ἡμέας.	ἀμᾶς, ἀμέ, ἄμμε.	ἄμμας, ἀμμέας.	ἡμεῖας.

Σὺ, Thou.

Sing.	N. V.	τὺ, τύνη, τύγα.	τούνη.	
	G. σεῖο, σέο, σέθεν.	τεῦ, τεῦς, τεοῦς.	σεῦ, σέθεν.	σελοθεν.
	D. •	τοῖ, τίν, τέϊν.	τίνη.	
	A. •	τὲ, τῷ.	τίν, τέϊν.	
Dual.	N. A. V.	ὕμῃ, ὕμμε.		
Plur.	N. V. ὕμέες.	ὕμες, ὕμμες.		ὕμμε, ὕμμες.
	G. ὕμέων.	ὕμῶν.	ὕμμων, ὕμμέων,	ὕμέων.
	D. •	ὕμῖν, ὕμῖν.	ὕμμι, ὕμμιν, ὕμμεσιν.	
	A. ὕμέας.	ὕμᾶς, ὕμῃ, ὕμμε.	ὕμμας, ὕμμέας.	ὕμεῖας.

Ὅς, He.

Sing.	G. εἶο, οἶό, εἶοτο, εἶο ἔθεν.	εἶ.	ἔθεν, χέθεν.	εἰοθεν.
	D. εἶο.			εἶο.
	A. •		μῖν, νῖν.	ἔε, σφε.
Dual.	N. A. σφέε.	σφῶε, σφῶ.		
Plur.	N. σφέες.	σφῆς.		σφεῖες.
	G. σφέων.			σφελων.
	D. σφῖν, σφῖ.		ἄσφι.	φῖν.
	A. σφέας.	σφε, ψε.	σφῆς, ἄσφε, μῖν, νῖν.	σφεῖας. σφε.

Obs. 1. μῖν and νῖν, are used for the accusative in all genders and numbers; so also is σφε, among the poets, i. e. for αὐτ-ὸν -ήν -ὸ, and αὐτ-οὺς -ὰς -ά.

Obs. 2. The adjective pronouns are inflected in the different dialects according to the models of the first and second declensions. Other peculiarities will be learned by practice; as, for ἡμέτερος -α -ον, our; D. ἀμὺς -ὰ -ὸν—for ὕμέτερος, D. υμὸς.—σφέτερος, D. σφὸς—for οὐτινος, A. ὅτου, D. ὅτευ, I. ὅτεο, P. ὅττεω—for ὦτινι, A. ὅτω, I. ὅτέω,—for σὸς, σή, σὸν, thine; I. τεὸς, τείς, τεή—for ὅς, ἡ, ὄν, his, I. ἐὸς, ἐή, ἐόν.

§ 72. OF THE VERB.

A verb is a word which signifies *to be, to do, or to suffer*; or it is that part of speech which expresses what is affirmed, or said, of persons or things.

A verb is inflected or varied by *Voices, Moods, Tenses, Numbers and Persons*.

In Greek the VOICES are three; *Active, Passive, and Middle*. In the active voice, the subject or nominative of the verb is represented as *acting*; in the passive, as *being acted upon*; and in the middle as *acting upon itself, or for itself*.

The MOODS are five; the *Indicative, Subjunctive, Optative, Imperative, and Infinitive*.

The TENSES are nine; the *Present, the Imperfect, the First and Second Futures, the First and Second Aorists, the Perfect, and Pluperfect*; and in the passive voice, the *Paulo-post-future or Future Perfect*.

The NUMBERS are three; the *Singular, Dual, and Plural*.

The PERSONS are three; the *First, Second, and Third*.

§ 73. DIVISION AND SIGNIFICATION OF VERBS.

In respect of signification, all verbs may be reduced to two classes, viz. *Active or Transitive Verbs, and Neuter or Intransitive*.

ACTIVE verbs are those whose action is exerted directly on some object. In the use of them three things are necessarily supposed, viz. the

agent, the act, and the object acted upon; as, *ἔβλαψα σέ, I hurt you.*

NEUTER OR INTRANSITIVE VERBS denote either simply the existence of a thing; as, *I am*, or the state, habit or condition in which it does exist; as, *I sleep, I stand, I walk, or run.* In the use of neuter verbs two things only are supposed; the subject about which the verb affirms, and the being, state, or condition affirmed of it; as, *I walk, I run.* Hence

Obs. 1. Neuter verbs which express a state of action differ from active verbs in this—that the action of the neuter verb is confined to the *subject*, while that of the active is exerted on some external object.

Obs. 2. Many verbs which express action are used sometimes in an active, and sometimes in a neuter sense; as, *φθίω*, Act. *I destroy*, Neut. *I sink or decay*; *φύζω*, Act. *I put to flight*, Neut. *I flee.* This change from an active to a neuter sense, however, is generally indicated by a change from the active to the middle form of the verb; as, *φαίω*, Act. *I shew*, *φαίνομαι*, Mid. *I shew myself*, i. e. Neut. *I appear.*—See § 77. Note.

Obs. 3. Verbs usually neuter assume an active signification when a word of similar signification with the verb itself is introduced as its object; as, *He runs a race.*

Obs. 4. In like manner when a writer intends to direct the attention, not so much to any *particular act* of an agent, as to a certain *state of action* affirmed of it, an active verb assumes the character of a neuter verb. Thus in the sentence “John reads,” nothing more being indicated than the present state or employment of the subject “John,” in answer to the question, *what is John doing?* the verb has obviously a *neuter* sense. Whereas in the sentence “John reads Homer,” the attention is directed to a particular act terminating on a certain object, “Homer,” and contains the answer to the question, *what does John read?*

§ 74. DIFFERENT KINDS OF VERBS.

Though the division of verbs into *active* and *neuter* comprehends all the verbs in any lan-

guage, yet from something peculiar in their form or signification, they are characterized by different names expressive of this peculiarity. The most common of these are the following; viz.

1. *Regular verbs*, which in their inflection follow the regular forms given in the paradigms of the 1st and 2d conjugation.

2. *Irregular or anomalous verbs*, which differ, in some of their parts, from the regular forms.

3. *Deponent verbs*, which, under a passive form, have an active or neuter signification.

4. *Defective verbs*, which want some of their parts.

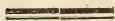
5. *Redundant verbs*, which have more than one form of the same part.

6. *Impersonal* (or more properly *Unipersonal*) *verbs*, which are used only in the third person singular. § 120.

7. *Desideratives*, which denote *desire*, or intention of doing, § 121. 1.

8. *Frequentatives*, which express repeated action, § 121. 2.

9. *Inceptives*, which mark the beginning or continued increase of any thing, § 121. 3.



§ 75. OF THE CONJUGATION AND INFLECTION OF VERBS.

There are two forms, according to one or other of which all regular verbs are inflected; viz. that of verbs in ω , called the *First conjugation*, and that of verbs in μ , called the *Second conjugation*.

Note. Some verbs appear in both forms; as, $\deltaεικν\acute{\omega}$ and $\deltaεικν\acute{\omega}\mu\epsilon$, *I shew*. Some verbs are partly of the first conjugation and partly of the second; thus, $\epsilonαλ\iota\omega$, *I go*, of the first; 2d Aorist, $\epsilonβην$, *I went*, from $\epsilonβ\eta\mu\epsilon$ of

the second; γινώσκω, *I know*; 2d Aor. ἔγνων, *I knew*, from γνῶμι of the second. Such verbs as these, however, though regular in each form, are generally reckoned among the irregular verbs.

To the inflection of verbs belong *Voices, Moods, Tenses, Numbers, and Persons.*

§ 76. OF VOICES.

Voice is a particular form of the verb, which points out the relation in which the subject of an active verb is viewed with respect to the action which it expresses: thus,

The *Active Voice* represents the subject of the verb as the *agent by which* the action is exerted; as, τύπτω, *I strike*.

The *Passive Voice* represents the subject of the verb, as the *object on which* the action is exerted; as, τύπτομαι, *I am struck*.

The *Middle Voice* in Greek represents the subject of the verb as both the *agent by which* the action is exerted, and also as the *immediate or remote object*, on which, or for which, it is exerted; as, τύπτομαι, *I strike myself*.

Note. Neuter verbs are generally in the form of the active voice; frequently in that of the middle or passive; but whatever be their form, they have always one uniform signification; as, θνήσκω or θνήσκομαι, *I die*.

The Active and Passive voices have nothing peculiar in their signification, compared with those of the Latin; nor, indeed, farther than is expressed in the definition above given. It is necessary, however, to notice some things more particularly respecting

§ 77. THE MIDDLE VOICE.

The *Middle Voice*, in Greek, is so called, because it has a *middle* signification between the

Active and Passive Voices, implying neither action nor passion simply, but an union, in some degree, of both. Middle Verbs may be divided into *Five Classes*, as follows :

1. In Middle Verbs of the *First Class*, the action of the verb is reflected *immediately* back upon the agent ; and hence verbs of this class are exactly equivalent to the *Active Voice* joined with the *Accusative* of the reflexive Pronoun ; as, λούω, *I wash another* ; λούομαι, *I wash myself* ; the same as λούω ἑμαυτόν.

2. In Middle Verbs of the *Second Class*, the agent is the *remote* object of the action of the verb, with respect to whom it takes place ; so that Middle Verbs of this class are equivalent to the *Active Voice* with the *Dative* of the reflexive Pronoun (ἑμαυτῷ, σεαυτῷ, ἑαυτῷ) ; as, αἰεῖν, *to take up any thing for another, in order to transfer it to another* ; αἰεῖσθαι, *to take up in order to keep it one's self, to transfer to one's self*. Hence verbs of this class carry with them the idea of a thing's being done *for one's self*.

3. Middle Verbs of the *Third Class* express an action which took place at the command of the agent, or with regard to it ; which is expressed in English by *to cause*. In other words, this class may be said to signify, *to cause any thing to be done* ; as, γράφω, *I write*, γράφομαι, *I cause to be written* ; *I cause the name, as of an accused person, to be taken down in writing by the magistrate before whom the process is carried, or simply, I accuse*.

4. The *Fourth Class* of Middle Verbs includes those which denote a *reciprocal* or *mutual action* ; as, σπένδесθαι, *to make libations along with another, to make mutual libations, i. e. to make a league* ; διαλύесθαι, *to dissolve along with another, to dissolve by mutual agreement*. To this class belong verbs signifying "*to contract*," "*quarrel*," "*contend*," &c.

5. The *Fifth Class* comprehends Middle Verbs of the *First Class*, when followed by an *Accusative*, or some other Case ; in other words, it embraces all those Middle Verbs which denote an action reflected back on the agent himself, and which are at the same time followed by an *Accusative*, or other case, which that action farther regards ; as, ἀναμνάσθαι τι, *to recall any thing to one's own recollection*.

Note. From the reflected nature of this Voice, many verbs, which are active or transitive in the active voice, may be rendered by a neuter or intransitive verb in the middle voice ; as, στέλλω, *I send*, (viz. *another* ;) στέλλομαι, *I send myself, i. e. I go* ; ὀργίζω, *I provoke another* ; ὀργίζομαι, *I provoke myself, i. e. I am angry* ; πείθω, *I persuade another* ; πείθομαι, *I persuade myself, i. e. I yield, or obey*. In many instances, however, the re-

lation to self is not so clearly distinguishable. This is particularly the case with the later writers, as Plutarch, Herodian, &c. In the writings of the Ancients, Herodotus, Xenophon, and others, the distinction of the active and middle voices is much more strictly observed.

§ 78. TENSES OF THE MIDDLE VOICE.

Obs. 1. The Future Middle has usually an Active, sometimes a Passive sense, while the Future Passive has seldom, if ever, the signification of the Middle.

Obs. 2. In many Verbs the Aorist Passive has a Middle signification. In such verbs, either the Aorist Middle is obsolete or rare, or else it has one of the meanings of the verb, and generally the original one, appropriated to itself, and the Passive Aorist another: thus, the Aorist Passive σταλῆναι, is attached with the medial signification to στέλλεσθαι, *to journey*; whereas στείλασθαι, the proper Aorist middle, belongs only to στέλλεσθαι, *to clothe one's self, or send for*.

Obs. 3. The Perfect Middle, in some verbs, supplies the place of the Perfect Active, this latter tense being obsolete on account of euphony; as, ἔκτονα, ἀκήχοα, ἔσπορα, λέλοιπα, οἶδα, πέπονθα, πέτοκα, &c. In many verbs, however, the Perfect Middle is found with an Intransitive meaning, clearly based upon, and deducible from, its Middle meaning. To understand the examples which follow, the student will bear in mind the peculiar force of the Perfect Tense of the Verb in *all* the voices, viz. its reference to a *continued action*. (§ 81. 2.) Thus:

Ἀγνυμι, *I break*. Perf. Middle, ἔαγα, *I have caused myself to be broken, (by not offering, for example, sufficient resistance,) and I continue broken, i. e. I am broken.*

Ἀνοίγω, *I open*. Perf. M. ἀνέωγα, *I have caused myself to be opened, (speaking, for example, of a door which does not offer sufficient resistance in remaining shut,) and I continue open, i. e. I stand open.*

Ἐγείρω, *I awaken*. Perf. M. ἐγρήγορα, *I have awakened myself, and continue awake, i. e. I am awake.*

Ἐλπω, *I give hopes*. Perf. M. ἔδλπα, *I have given myself hopes, and I continue in hopes, i. e. I hope.*

Ὀλλυμι, *I destroy*. Perf. M. ὄλωλα, *I have destroyed or ruined myself, and I continue ruined, i. e. I am undone.*

Πήγνυμι, *I fix*. Perf. M. πέπηγα, *I have fixed myself, and continue fixed, i. e. I am fixed.*

Μένω, *I remain*. Perf. M. μέμονα, *I have caused myself to remain, and I continue remaining, i. e. I persevere. The*

perfect Active, *μεμένηκα*, merely signifies, *I have remained*.

Πράσσω, *I do*. Perf. M. *πέπραγα*, *I have caused myself to do, I have acted in such a way as to do; hence πέπραγα καλῶς, I have caused myself to do well, I have acted in such a way as to do well, and I continue to do well; i. e. I do well, I am fortunate, or prosperous.*

The list might be extended farther, but a sufficient number of examples has been cited to show that the Perfect Middle can only obtain its Intransitive meaning through its *Middle* one. It seems therefore incorrect to term it, as some Grammarians have done, the *Second Perfect Active*.

Obs. 4. The Perfect and Pluperfect Passive are often used in a Middle sense. This appears in general to be the case, when the corresponding Middle Tenses are either obsolete or rare.

§ 79. OF MOODS.

Mood is the *mode*, or *manner* of expressing the signification or meaning of a verb.

The moods, in Greek, are five; the *Indicative*, *Subjunctive*, *Optative*, *Imperative*, and *Infinitive*.

1. The *INDICATIVE*, in Greek, is always used to express a thing which is conceived of, not as *conditional* or *contingent*, but as *actual* and *certain*. It is, therefore, frequently used where the subjunctive is employed in Latin or English.

2. The *SUBJUNCTIVE* and *OPTATIVE* moods do not, like the Indicative, declare the actual existence of an action, but express the conception of it in the mind, as what *may*, or *can*, or *might* take place; and which, in order to become real, requires the intervention of something else.

Obs. Whether the subjunctive and optative moods be made up of some word equivalent, in meaning, to the English auxiliary verbs, *may*, *can*, *might*, *could*, &c., incorporated with the root of the verb, as some Grammarians suppose, or not, it is allowed that these auxiliaries, in English, express the meaning

of these moods in the Greek verb. It is obvious, then, from an attentive consideration of the import of these moods, that they involve a complex idea, including *first*, and *chiefly*, the general idea of *liberty* or *power*, expressed in English by the verbs *may*, or *can*, or *might*, &c. from which the secondary ideas of contingency or futurity are deduced ; and *second*, the particular modification or limitation of this general idea, by combining it with the meaning of the verb, in the various states of present or past time, which the different tenses express. Thus, *γράφη*, *he may write*, and *γεγράφη*, *he may have written*, express 1st, the general idea of liberty or power present in the subject *he* ; and 2d, the limitation or particular direction of this to the act of *writing*, whether conceived of as present, as in *γράφη*, or past, as in *γεγράφη*. Hence, in strict propriety of language, the verb in the subjunctive and optative moods is not so properly modified by connecting with it the ideas of liberty, power, contingency, &c. as that these general ideas (always included or presupposed in the use of these moods) are, in fact, modified by the verb.

An act conceived of, not as done, or doing, but only as that which the agent has liberty or power to do, is obviously both contingent and future. It may, or may not, be done ; and if done, must be conceived of as posterior to the liberty, or power, in the exercise of which it is effected. Hence, though the present subjunctive and future indicative are manifestly different when uttered separately, and not combined with another verb, yet, when they are found in combination, as generally happens, the effect of them is, in most cases, the same. They equally present the verbal state as future, and also as contingent or possible. Thus, *Si jubebis, faciam*, and *Si jubeas, faciam*, with equal propriety express this idea, *If you order me, I will do it*. Both forms represent my doing it as depending on your ordering me ; and both, at the same time, mark the relation of that order to the present time, the one as an event *now* future, the other as *now* contingent or possible. *Jubebis*, however, in this combination, leaves it *uncertain* whether you shall order me or not ; and *Jubeas* leads to the inference, that, if you order me at all, that order is *future*. What the one states as future, is, at the same time, stated by *si*, as *uncertain* ; what the other states as *uncertain*, is, at the same time, perceived to be *future*. The two modes of conceiving the event are so blended together, that it is often a matter of indifference whether we employ the one tense or the other ; and hence, in numerous instances, the present subjunctive may be rendered by *shall*, and hence also, the future is used in a subjunctive sense,

i. e. it is used in subordinate clauses, where the present subjunctive would be used in other languages. When thus used, like the subjunctive, it involves a complex idea, including 1st, the general idea of *will* or *obligation*, considered as present; and 2d, the modification of this by the meaning of the verb; from which combined, the idea of futurity and contingency is derived *by inference*. Hence the future indicative, thus viewed, may be considered as a *present*, expressing present *will* or *obligation*, in the same manner as the subjunctive expresses present *liberty* or *power*. Thus, I will write, is, strictly speaking, nothing more than "It is my present *will*, *purpose*, or *inclination*, to write;" and from this the futurity of the act is inferred, and the inference has come to be the usual, if not the only, meaning of the expression.

This twofold use of the future indicative, or its being employed both in an indicative and subjunctive sense, as well as the idea of futurity implied in the subjunctive mood itself, shews the reason why the future tenses of Greek verbs have no subjunctive form. It would express nothing different from what is usually expressed by the subjunctive of the present and aorists, or by the indicative future in its subjunctive sense. The two decided instances of a future subjunctive form in the Greek testament, viz. 1 Cor. xiii. 3. and 1 Pet. iii. 1, are plainly unnecessary, and a deviation from the usage of the language, as the subjunctive of the present, or of the aorists, would express the same idea. If ἐληθίης, in Mat. v. 25, be the subjunctive, and not the indicative of the future, it proves the truth of this remark; for it is there connected with the subjunctive of the 2d aorist, in precisely the same construction, and involving the same ideas of contingency and futurity. But if it is to be considered in the indicative, it is in the subjunctive sense, and accords with usages of the language above noticed.

It must also be noticed here, that when the auxiliary *may* or *can* is joined with the past tense; as, *he may have written*; or the subjunctive of a past tense, in Greek, is used, as γεγῶσθαι; it is obvious that the idea of *liberty* or *power*, as also of *futurity*, is lost, as being inconsistent with what is conceived of as already past, and that the idea of *contingency* or *uncertainty* predominates; and this contingency, moreover, not absolute, but relative to the knowledge of the speaker. Thus, *he may have written*, expresses a contingency or uncertainty at present in the mind of the speaker, in relation to an act conceived of as past. Remove this contingency, and the word *may*, by which it is expressed, is dropped; in other words, the *subjunctive* is changed into the *indicative* form, *he has written*.

The **OPTATIVE MOOD** is nothing more than the *past* tense of the *subjunctive*, which, as we have seen, is always *present*. Its proper office is to express as past the same ideas of liberty or power, which the subjunctive always represents as present. Of this one example may now suffice. Agamemnon, in Il. a. 32. thus addresses Chryses, ἄλλ' ἴθι, μή μ' ἐθέρῃζε, σωύτερος ὡς κενέηαι, *But go provoke me not, that you MAY RETURN the more safely*. Plato afterwards, in relating this as a past event, changes the subjunctive νέηαι into the optative; thus, Rep. iii. p. 276. ἀπιέναι δὲ ἐκέλευε καὶ μὴ ἐθέρῃζειν ἵνα σῶς οἴκαδε ἔλθοι, *And he commanded him to be gone and not to provoke him, that he MIGHT RETURN to his house in safety*. Hence, in whatever way the connexion of a passage may require the subjunctive to be translated, whether by *may* or *can*, or (as is sometimes the case) by *shall* or *will*, the same connexion, in past time, will require that the optative be rendered by the corresponding past tense, *might*, *could*, *should*, or *would*; and when the future indicative is used in a subjunctive sense, its corresponding past is the optative of the future; thus, λέγει ὅτι γράψει, *he says that he will write*; ἔλεγε ὅτι γράφοι, *he said that he would write*.

From these observations the following principles are derived :

First, That in all the tenses of the Greek verb (except the *future*, which has no subjunctive) the subjunctive is universally of the *present* time or tense, and the corresponding optative is the corresponding *past* time.

Second, That the optative of the future is the *past* time of the indicative of the future, which itself is of the *present* time.

The application of these principles to the construction of the subjunctive and optative will be considered in the Syntax.

3. The **IMPERATIVE MOOD** is used, in Greek, as in all other languages, to *command*, *exhort*, *entreat*, and *permit*; in which sense also the future indicative, and the infinitive mood, are frequently used.

Obs. 1. In the past tenses it expresses urgency of command, expedition or completion of action; as, ποιήσον, *have done*. In the perfect, moreover, the idea of permanent and completed

action is implied ; as, ἐμξεσλήσθω, *let him have been cast*, i. e. *let him be cast speedily and effectually, and continue so.*

4. The INFINITIVE MOOD expresses the meaning of the verb in a general and unlimited manner, without referring it to any subject, and consequently, without any distinction of person or number ; as, *to read, to speak, to be loved.*

Obs. 1. Besides the common use of the infinitive as in Latin, it is completely a verbal noun, and it is inflected as such with the neuter article ; as, ἐκ τοῦ ὁρᾶν, γίγνεται τὸ ἐρᾶν, *From seeing arises love.* (See Syntax of the Infinitive.)

Obs. 2. Hence the Greek infinitive supplies the place of those verbal nouns, the gerunds, and supines, in Latin, except the ablative gerund, which is expressed in Greek by a participle, agreeing with the subject of the verb with which it is connected ; as, εὐεργετῶν αὐτοῦς ἐκτησάμην, *Benefaciendo acquisivi eos.*

Obs. 3. When the infinitive mood has a subject expressed or understood, it is rendered, in Greek, as well as in Latin, in the sense of the indicative ; as, ἔφη σπουδάξειν, *he said that he was in haste.*

§ 80. OF THE TENSES.

The *tenses* are certain forms of the verb, intended to express the different divisions and modifications of time, in which the action is represented to take place.

These forms are the result of certain changes, made sometimes in the beginning, but more frequently in the end, of the verb.

Time is naturally divided into the *past*, the *present*, and the *future* ; and in each of these divisions an action may be represented as *incomplete* and still *continuing* ; or, as *completed* ; thus,

I. PRESENT TIME.

1. *Action incomplete and continuing* ; as, γράφω, *I write, or am writing* ; expressed by the *present*.

2. *Action completed*; as, γέγραφα, *I have written*, (just finished,) expressed by the *perfect*. § 81. II.

II. PAST TIME.

1. *Action incomplete and continuing*; as, ἔγραφον, *I wrote*, or *was writing*, (e. g. when he came, I was still writing,) expressed by the *imperfect*.

2. *Action completed*; as, ἔγεγραψεν, *I had written*, (e. g. when he came, I had then finished,) expressed by the *pluperfect*.

III. FUTURE TIME.

1. *Action incomplete and continuing*; as, γράψω, *I shall write*, or *be writing*, (e. g. when he comes,) expressed by the *first* or *second future*.

2. *Action completed*; as, γεγράψως ἔσομαι, *I shall have written*, (e. g. when he comes, I shall then have completed writing,) to express which there is no separate tense, in Greek, except in the passive, where it is expressed by the *parulo-post-future*. In the other voices it may be expressed by a circumlocution; thus, γεγράψως ἔσομαι, and may be called the *future perfect*.*

Rem. In each of these three divisions of time, also, by means of an auxiliary verb and the infinitive, an action may be represented as on the point of beginning; as, present, μέλλω γράφειν, *I am about to write*; past, ἔμελλον γράφειν, *I was about to write*; future, μελήσω γράφειν, *I shall be about to write*; thus furnishing, by a circumlocution, as it were three additional tenses, so that by all, an action may be represented as past, present, or future; and in each of these divisions as incomplete, complete, or about to be commenced or completed. Besides these, the Greek has the advantage of a separate tense, under the division of *past time*, to intimate, simply, that the action is past, without referring to any particular point of time at which it took place; and hence is denominated the **AORIST** or indefi-

* It might, perhaps, be attended with advantage, if, instead of the usual designation of the tenses which convey their meaning, to say the least, very imperfectly, Grammarians, in accordance with the above division, were to use the following, or something similar to it, to indicate at once, by the name of the tense, the *time* of the action as *present*, *past*, or *future*; and also its *state*, as *complete* or *incomplete*, at the time indicated; thus, in the usual order,

Instead of Present,	to use	<i>Present imperfect.</i>
Imperfect,		<i>Past imperfect.</i>
1 & 2 Future,		<i>1 & 2 Future imperfect.</i>
1 & 2 Aorist,		<i>1 & 2 Past indefinite.</i>
Perfect,		<i>Present perfect.</i>
Pluperfect,		<i>Past perfect.</i>

nite tense. This tense is rendered into English and Latin by the imperfect and perfect tenses in an indefinite sense.

Obs. 1. Of the six divisions of time enumerated above, it will be perceived that all, except the last, are expressed by distinct forms or tenses of the verb ; and that this last is also expressed by a distinct form, in the passive.

Obs. 2. There are two forms of the *future* and *aorist*, distinguished as 1st and 2d ; but, in signification, precisely the same.

Obs. 3. The tenses, divided as above into three classes, in respect of time, are farther, with regard to their termination and use, divided into *two classes* or series, which may be denominated the *Chief* or *Primary*, and *Secondary* tenses ; thus,

Chief, or Primary.

Present.

Perfect.

1 Future.

2 Future.

Secondary.

Imperfect.

Pluperfect.

1 Aorist.

2 Aorist.

The terminations of the *secondary* are uniformly derived from those of the *chief* tenses ; and, in respect of *use*, the chief tenses are employed in the direct address, to express actions as present or future. The secondary are used in the recital of these actions as past ; and hence are sometimes denominated the *Historical Tenses*.

Obs. 4. In the English expression of the moods and tenses, &c. great precision cannot be expected. Their signification often varies according to the conjunctions and particles with which they are joined, and hence, a corresponding variety of translation becomes necessary. In consequence, also, of the number of independent forms being greater in the Greek verb than in the English, it is necessary to express certain tenses and moods, in the former, by a circumlocution in the latter : and sometimes, in order to give the precise idea of the Greek tense, a totally different construction must be adopted in the English sentence by which it is translated ; thus, having no imperative in the past tense in English, the full force of the imperative forms, in the past tenses in Greek, must either be lost in the translation, or preserved at the expense, often, of a clumsy circumlocution. (§ 79. 3. *Obs. 1.*) In like manner, if we were required to give a strict translation to an aorist participle, according to the idiom of our language, we must use, not a participle, but a tense of the verb ; thus, τοῦτο περὶς ἀπελθὲν, is commonly rendered, *having done this, he departed* ; when, in fact, it should be, *when he did this, he departed*. The

ordinary rendering of the moods and tenses is given in the Paradigm of the verb, § 105. and more particularly illustrated in the following.

§ 81. OBSERVATIONS ON THE USE OF THE TENSES.

I. The PRESENT TENSE (present incomplete) represents an action, or event, as passing at the time it is spoken of; as, γράφω, *I write*, or *am writing*. It is likewise used to express general truths; as, ζῶα τρέχει, *animals run*.

II. The PRETERPERFECT, (present completed,) represents an action just completed, now, at the present time; or, if completed in past time, continued to, and connected with, the present in its consequences and attendant circumstances; as, γεγάμηκα, *I have been married, and still continue so*, i. e. *I am married*; whereas ἐγάμησα, the aorist, signifies *I was*, or *have been married*; without indicating whether the relation still subsists. Hence, the perfect is generally used to denote a lasting or permanent state, or an action finished in itself, and therefore often occurs in Greek, where, in English, we use the present; as, ἀμφιβέβηκας, *thou protectest*, (i. e. *thou hast protected and still continuest to protect*.) The continued force of the perfect accompanies it through all the moods; as, εἶπον τὴν θύραν κεκλειῖσθαι, *they gave directions for the door to remain shut*. ὁ μὲν ληστής οὗτος ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω, *Let this robber be cast into the Pyriphlegethon, and continue there*.

Note. In several verbs the perfect tense is always used to denote only the finished action, whose effect is permanent, and therefore, in English, is translated by the *present* of some other verb, which expresses the consequence of the action contained in the Greek verb. Thus, καλέω, *I name*, perf. pass. κέκλημαι, *I have been named, and continue to be so*, but commonly rendered, *I am named*, or *my name is*. So also, from κτάομαι, *I acquire for myself*, κέκτημαι, *I possess*; (i. e. *I have acquired, and the acquisition continues mine*;) μνάομαι, *I call to my recollection*, μέμνημαι, *I remember*.

III. The IMPERFECT (past incomplete) represents an action as going on, but not completed, at some past time expressed or implied; as, ἔγραφον, *I was writing*, (e. g. *when he came*.)

Obs. 1. From its expressing the continuance of an action, it is frequently used to express what was customary, or continued from time to time; as, ὁ ἵπποκόμος τὸν ἵππον ἔτριβε, καὶ ἐκτένιζε πάσας ἡμέρας, *the groom kept rubbing the horse every day*.

Obs. 2. For the same reason it is used instead of the aorist, to express a past action, without reference to any specified time. When the action is *continued*, and not momentary, and when actions of both kinds are mingled in a narration, the *continued* is often expressed by the *imperfect*, and the *momentary* by the *aorist*; as, ἐξέδραμε καὶ καθυλάκτει, *He ran forth* (the aorist) *and continued barking at them*, (the imperfect). τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ ἑσάρταροι, καὶ ἐμάχοντο· ἐπειδ' ἐγγὺς ἦσαν οἱ ὀπλιταὶ ἐτράποντο, καὶ οἱ πελτασταὶ εὐθὺς εἶποντο. The barbarians *received* (aorist) the peltastæ and *fought* (imperf.) with them. But when the heavy-armed soldiers were near, they *turned* (aorist,) and the peltastæ immediately *pursued them* (imperf.).

Obs. 3. When the action represented by the imperfect as begun and continuing, in past time, does not succeed, or fails to be completed, it expresses only the beginning of an action, or the *attempt* to accomplish it; as, Κλέαρχος δὲ τοὺς στρατιώτας ἐβιάζετο ἵνα, Clearchus *attempted to force* the soldiers to go.

IV. The PLUPERFECT represents an action as completed, at or before some past time, expressed or understood; and if before it, still continued to, and connected with it, in itself or attendant circumstances. It is therefore to the imperfect, what the perfect is to the present. And as the perfect is often rendered by the present (II. Note), so in all such cases the pluperfect will be rendered by the past; as, Perf. δέδοικα, *I am afraid*; ἐδεδοίkein, *I was afraid*; (i. e. *I had been, and still continued to be afraid.*)

V. The AORISTS. The first and second aorists differ in form, but not in signification. They are used to represent an action or event simply as *past*, without reference to any fixed period of time in which it took place; as, ἔγραψα, *I wrote*. Hence the name *Aorist*, i. e. *indefinite* in respect of time.

Obs. 1. From the indefinite nature of this tense, it is used by the Greeks to express what is usually or always true; and is rendered by the English expressions, '*usually*,' '*to be wont*,' '*to use*;' as, τὰς τῶν φαύλων συνηθείας ὀλίγος χρόνος διέλυσε, A short time *commonly dissolves* the confederacies of the wicked. Σωκράτης ἐδίδαξε τοὺς μαθητὰς ἀμισθί, Socrates *was wont to teach* his disciples without any charge. In this signification, however, it differs from the imperfect, (III. Obs. 1.) in that the aorist denotes what is *always* customary; the imperfect what was customary during a specified period of time.

Obs. 2. As the aorist does not, like the imperfect, express *continuance*, it is often used to express momentary action, and

that in the same construction in which the imperfect is used to express continued action. (III. Obs. 2.)

VI. The FIRST AND SECOND FUTURES, (future incomplete) though different in form, are in signification the same. They are used to express an action which is to be performed at a future period. Other varieties of future time are expressed by means of auxiliary verbs. § 80. III. 2. Rem

VII. The PAULO POST, or THIRD FUTURE PASSIVE, as it is sometimes called by Grammarians, is, both in form and signification, compounded of the perfect and future, and denotes,

1. The continuance of an action, or state, in itself, or consequences; as, ἡ πολιτεία τελέως κεκοσμήσεται, *The city will continue to be completely organized*; ἐγγράφεται, *He shall continue enrolled*. In thus expressing *continuance*, it agrees in signification with the *perfect*, and hence,

2. It is the *natural* future of those perfects which have acquired a separate meaning, of the nature of the *present* (II. Note); as, λέλειπται, *he has been, and continues left*, i. e. *he remains*; Paulo post F. λελείφεται, *he shall remain*; κέκτημαι, *I have acquired and continue to retain*, i. e. *I possess*; Paulo post F. κεκτῆσομαι, *I shall possess*.

3. It is frequently used to intimate that a thing will be done speedily; as, φράζε καὶ πεπράξεται, *speak and it shall be done immediately*.

§ 82. AUXILIARY VERBS.

Although the Greek language is richer than any other in independent forms, nevertheless a circumlocution is frequently made use of, by means of the auxiliary verbs εἶναι, κυρεῖν, ὑπάρχειν, ἔχειν, &c. in connexion with a participle or infinitive, partly to supply deficient, or to avoid inharmonious forms; partly to strengthen the signification, and partly to express, with more minuteness and precision, the time and manner of action or state expressed by the verb; thus,

1. The subjunctive and optative in the perfect passive, are generally formed with εἶναι and the perfect participle; the independent forms being rarely used. The same construction is sometimes used in the active voice.

2. To express a *purpose of doing*, or the *proximity* of an event, μέλλω, with the infinitive, is used; as,

ὅ,τι μέλλεις λέγειν, *whatever you are about to say*.

3. *Continuance*, or a *permanent state*, combined with the various circumstances of *commencement*, *simple existence*, *priority*, *energy*, or *accident*, is expressed by γίνομαι, εἰμι, ὑπάρχω, κέρω, ἔχω, τυγχάνω, with a participle ; as, ἐγένετο ἄνθρωπος ἀπεσταλμένος, *there was a man sent*.

4. The *completion of an event* is expressed by εἰμι, with a *past participle*. With such a participle, εἰμι in the past tense is equivalent to the pluperfect, but is much more emphatical ; as, τοὺς συκοφάντας τῆς πολέως ἦν διώξας, *he was after driving the informers from the city*. In like manner, ἔσομαι in the future, with a past participle, expresses the *future perfect* in the indicative ; the subjunctive and optative of which is supplied from the aorists and perfect ; as, πεποιημένον ἔσται, *it shall have been done, or it shall be done quickly*.

5. *Anticipated performance* is expressed by φθάνω or προφθάνω, with a participle ; as, Συντίθενται φθάσαι τὶ δράσαντες ἠπαθεῖν, *they conspire to do something to avoid suffering*.

6. *Secrecy*, so as to escape not only the knowledge of others, but even a person's own consciousness, is expressed by λανθάνω, with a participle ; as, ἔλαθον τινὲς ξενιάσαντες ἀγγέλλους, *some persons entertained angels unawares*.

7. A variety of other circumstances are expressed by joining appropriate adjectives and participles, with εἰμι ; as, φανερὸς ἦν θύων, *he sacrificed openly*.

8. *Strong and earnest desire* is expressed by the imperfect or second aorist of ὀφείλω, agreeing with its subject, and commonly followed by the infinitive ; the particle εἴτε is sometimes joined with it and sometimes not ; as,

μὴ ὀφελον νικᾶν, *I wish that I had not conquered.*

Αἴθ' ὀφελον μεῖναι, *Would to God I had staid.*

9. *Imperious duty or necessity* is expressed by verbal adjectives in -τος, (§ 84.) either agreeing with their substantives, or, what is more usual, having their agents in the dative, and governing their objects as the verbs do from which they are derived ; as, ὁ ἀγαθὸς μόνος τιμητέος, *the good man alone must be honoured*.

10. In some cases there appears to be a pleonasm in the use of certain auxiliaries, where there is really none ; for by analyzing the expressions, we shall find every word have its own distinct force ; thus, ἐκὼν εἶναι ἐπιλαθόμενος, is incorrectly translated *forgetting willingly*. The full force of the words may be expressed in English, thus, *willing to be after forgetting*, according to the ancient Celtic idiom. (See No. 4. also Construction of the Participle.)

§ 83. PARTICIPLES.

The *participle* expresses the meaning of the verb in every tense, considered as a general quality or condition of an object ; as,

ἦλθε βλέπων, *he came seeing.*

στᾶσας κάτωθεν ἐπῆναι αὐτόν, *standing below he praised him.*

Participles are varied like adjectives, by gender, number, and case, to agree with substantives in these accidents. If the idea of time be separated from the participle, it becomes an adjective.

Every tense, in the Greek verb, has its participle, a circumstance which gives the language a decided advantage over the Latin, which has no present participle passive, nor past participle active.

§ 84. VERBAL or PARTICIPIAL ADJECTIVES in
-τός and -τέος.

The Greeks have verbal adjectives in -τός and -τέος, which, both in signification and use, nearly resemble *participles*. They are formed from the 3d pers. sing. of the perf. indicative pass. by rejecting the augment, and changing -ται into -τός or -τέος ; thus,

	Perf. Pass.	Verbal adj.
λέγω, <i>I say,</i>	λέλεκται,	λεκτός, <i>said.</i>
γράφω, <i>I write,</i>	γέγραπται,	γραπτός, <i>written.</i>
φιλέω, <i>I love,</i>	πεφίληται,	φιλητέος, <i>to be loved.</i>
τείνω, <i>I extend,</i>	τέταται,	τατέος, <i>to be extended.</i>

In some verbs, however, the vowel preceding the termination is changed ; thus, αἰρέω, perf. p. ἤρηται, adj. αἰρετός.

Obs. 1. The verbal adjectives in -τός have commonly, though not exclusively, a passive signification, and either correspond to the Latin *perfect participle passive* ; as, ποιητός, *factus, made* ; χυτός, *aggestus*, στρεπτός, *flexus* ; or, they convey the idea of *ability* and *capacity*, expressed by the Latin adjectives in -ilis ; thus, ὁρατός, *visibilis, visible* ; ἀκουστός, *audible, &c.*

Obs. 2. Those in -τέος correspond to the Latin future participle in -dus, and convey the idea of *duty, necessity, or obligation* ; as, φιλητέος, *amandus, who ought to be loved* ; ποτέος, *bibendus, which ought to be drunk.*

Obs. 3. -τέον, in the neuter, (among the Attics more commonly -τέα in the plural,) corresponds to the Latin gerund; thus, ποτέον (Attic ποτέα) ἐστί, *bibendum est*; πολεμητέα ἐστί, *bellandum est*.

Note. For the construction of these adjectives, see Syntax. § 235. Obs. 2.

OF THE CONJUGATION AND INFLECTION OF THE VERB.

The conjugation of a verb, is the arranging of its different moods and tenses according to a certain order.

1. There are two conjugations in Greek: the *first*, of verbs in -ω, and the *second*, of verbs in μι.

2. The *moods* and *tenses* are characterized by certain changes in the form of the verb, some of which affect the *beginning*, some the *termination*, and some the *root* of the verb itself.

3. Each mood, in each tense, is inflected by certain changes in the termination, which indicate the *number* and *person*; except the infinitive, to which the distinctions of number and person do not belong.

§ 85. ANALYSIS OF THE GREEK VERB.

In the *form* of the verb, two things are to be considered.

1. The *root*, or that part which remains unchanged by inflection, (except as required by the laws of Euphony, § 6.) and which serves as the basis of all the different forms which the verb assumes: and,

2. The *mutable* parts, which, by the changes they undergo, serve to point out the different *moods*, *tenses*, *numbers*, and *persons*.

Of these there are two sorts,

1st. Those which affect the *beginning* of the verb, usually denominated the *augment*.

2d. Those which affect the *end* of the verb, commonly called the *termination*.

I. OF THE ROOT.

§ 86. DIFFERENT CLASSES OF VERBS.

Verbs are divided into three classes, denominated *mute*, *pure*, and *liquid*, according as the final letter of the root is a *mute*, a *vowel*, or a *liquid*, which from this circumstance is called the *Characteristic*.

§ 87. OF THE CHARACTERISTIC.

The Characteristic, or final letter of the root, in all primary forms of the verb, is the letter next the termination, in the present indicative; thus, γ in λέγω; π in τέρω; υ in λύω; ν in τεινω, &c.

Exc. But if, of two consonants, the last be either τ or a liquid, the first is the characteristic; thus, π in τύπτω and μάπτω; χ in τίκτω; μ in τέμνω.

Note. $-\tau$, and the second liquid, in all such verbs, have probably been inserted between the root and termination, in the present and imperfect, to strengthen the sound. In all the other tenses they are rejected.

Obs. Many verbs have a *secondary* form, in the present and imperfect, which has come into general use, while the *primary* form has become obsolete. The root of the primary form, nevertheless, remains the proper root of the verb in the other tenses, and will be found in the first future, by striking off $-\sigma\omega$. If the letter next preceding be a consonant, it is the characteristic of the verb. If it be a vowel, this vowel is either itself the characteristic, or the letter preceding the characteristic, which, in that case, is always a τ -mute, which has been omitted for the sake of sound. (§ 6. 6. c.) This Obs. applies

1. To verbs whose present indicative ends in $-\sigma\omega$ (Attic $-\tau\tau\omega$), or $-\zeta\omega$. The primary form of these appears to have ended in $-\gamma\omega$ or $-\delta\omega$; and consequently their characteristic is γ or δ , according as they make $-\zeta\omega$ or $-\sigma\omega$ in the first future; thus,

Secondary forms	πρά-σσω, -άζω,	κρά-ζω, -άζω,	φρά-ζω, -άσω.
Primary forms	πράγ-ω,	κράγ-ω,	φράδ-ω.
Root	πράγ,	κράγ,	φράδ.
Characteristic	γ .	γ .	δ .

2. To verbs in $-\sigma\kappa\omega$, which are formed from pure verbs, by changing ω into $-\sigma\kappa\omega$; thus, γηράσκω, 1 fut. γηράσω, root γήρα; characteristic α .

3. To the greater part of *anomalous verbs*, for which see § 161.

§ 88. OF FINDING AND CHANGING THE ROOT.

The root of any verb is found, by striking off from the present indicative, in any voice, all that follows the characteristic; thus, λέγ-ω, τέρπ-ω, τύπ-τω, μάρπ-τω, στέλ-λω, τέμ-νω, &c.

In the same manner with verbs of a secondary form in the present, after reducing them to their primary form; thus,

Secondary form.	Primary form.	Root.
κράζω, 1 fut.	κράξω,	κράγω.
πράσσω,	πράξω,	πράγω.
φράζω,	φράσσω,	φράδω.
γηράσκω,	γηράσσω,	γηράω.
λαμβάνω,	λήψω,	λήβω.
		κράγ-
		πράγ-
		φράδ-
		γήρα-
		λήβ-

Obs. Many verbs change the *form* of the root in the *second* tenses, i. e. in the second future and second aorist; and again in the perfect and pluperfect middle; which forms, for the sake of distinction, may be termed the *second* and *third* roots, the root of the *present* being the *FIRST*.

§ 89. OF THE SECOND ROOT.

The *second* root is always formed from the *first*, according to the following

RULES.

1. A long vowel in the first root is changed into *α* in the second; thus,

σήπω,	1st R. σήπ-	2d R. σαπ-
τρώγω,	τρώγ-	τραγ-

2. In diphthongs, *α* is retained and *ε* is rejected; as,

	1st R.	2d R.		1st R.	2d R.
φαίνω,	φαίν,	φάν.	λείπω,	λείπ,	λίπ.
καίω,	καί,	κά.	φεύγω,	φεύγ,	φύγ.
παύω,	παύ,	πά.			

Exc. But liquid dissyllables change *ει* into *α*; polysyllables into *ε*; as,

Diss.	τείνω,	1st R. τείν-	2d R. ταν-
Polysyl.	ἀγείρω,	ἀγείρ-	αγερ-

3. In dissyllables, *ε* before or after a liquid, is changed into *α*; as,

	1st R.	2d R.		1st R.	2d R.
τέμνω,	τέμ-	ταμ-	στέλλω,	στέλ-	σταλ-
δέσχω,	δέσκ-	δαρκ-	πλέκω,	πλέκ-	πλακ-

Exc. But ε remains unchanged after λ, in λέγω, βλέπω, φλέγω.

4. Pure verbs in -άω and -έω, reject the α and ε; as,

τιμάω,	1st R. τιμά-	2d R. τιμ-
φιλέω,	φιλέ-	φιλ-

§ 90. OF THE THIRD ROOT.

The third root is always formed from the second, according to the following.

RULES.

1. ε, of the second root, is changed into ο in the third; as,

Verb.	1st R.	2d R.	3d R.
λέγω,	λέγ-	λέγ-	λόγ-
αγείρω,	αγείρ-	αγερ-	αγορ-

2. α, of the second root, from ε or ει in the first, is changed into ο in the third; as,

	1st R.	2d R.	3d R.
πλέκω,	πλέκ-	πλακ-	πλοκ-
σπείρω,	σπείρ-	σπαρ-	σπορ-
τείνω,	τείν-	ταν-	τον-
τέμνω,	τέμ-	ταμ-	τομ-

3. ι of the second root, from ει of the first, is changed into οι; as,

	1st.	2d.	3d.
λείπω,	λείπ-	λιπ-	λοιπ-

4. α of the second root, from η or αι of the first, is changed into η in the third; as,

	1st.	2d.	3d.
σήπω,	σήπ-	σαπ-	σηπ-
φαίνω,	φαίν-	φαν-	φην-
likewise θαλάω,		θαλ-	θηλ-
κλάζω,		κλαγ-	κληγ-

§ 91. OF VERBS WHICH WANT THE SECOND AND THIRD ROOTS.

Many verbs want the second tenses, and perfect middle, and consequently the second and third Roots; these are,

1. Verbs in -ω.
2. Pure polysyllables, which have *υ* in the penult; as, βασιλεύω.
3. Verbs in -αω and -εω, after a vowel; as, ἰδω, ποτῶ; and likewise, with few exceptions, those which have more or less than three syllables.

§ 92. OF THE TENSE ROOT.

In some of the tenses, certain letters are introduced between the root of the verb and the termination.

1. *In mute and pure verbs* these are,

	Act.	Mid.	Pass.
1 Future,	-σ-	-σ-	-θησ-
1 Aorist,	-σ-	-σ-	-θ-
2 Future,	-ε-	-ε-	-ησ-

2. *In liquid verbs,*

	Act.	Mid.	Pass.
1 Future,	-ε-	-ε-	-θησ-
1 Aorist,	—	—	-θ-
2 Future,	-ε-	-ε-	-ησ-

These letters may be denominated *signs of the tenses* in which they occur, and being added to the root of the verb, form the **TENSE ROOT**; which remains unchanged throughout the inflection of *each tense*. In all the other tenses, the termination is added to the **VERB ROOT**, which, on this account, in each tense except the above, is also the *tense root*.

WORDS FOR PRACTICE ON THE PRECEDING RULES.

τύπτω, *I strike.*

λέγω, *I say.*

χαίρω, *I rejoice.*

σπείρω, *I sow.*

τρέφω, *I nourish.*

ἄγω, *I lead.*

κράζω, *I cry aloud.*

βάλλω, *I cast.*

πειθω, *I persuade.*

λείπω, *I leave.*

πλέκω, *I fold.*

τρώγω, *I eat.*

ὀφείλω, *I owe.*

μάρπτω, *I seize.*

πράσσω, *I do.*

φράζω, *I say.*

φαίνω, *I shew.*

ἀρπάζω, *I plunder.*

δείδω, *I fear.*

διδάσκω, *I learn.*

τρέπω, *I turn.*

μιαίνω, *I pollute.*

πέμπω, *I send.*

μένω, *I remain.*

νέμω, *I assign.*

ποιέω, *I make.*

στέλλω, *I send.*

II. THE MUTABLE PARTS OF THE VERB.

The mutable parts of the verb are those which, by the changes they undergo, serve to point out the different moods, tenses, numbers, and persons. These are two, the *augment* and the *termination*. § 85. 2.

§ 93. OF THE AUGMENT.

The indicative mood of the imperfect and aorists, and also the perfect and pluperfect, receives an augment prefixed to the root, according to the following

GENERAL RULES.

1. If the verb begin with a consonant, the augment ε is prefixed; as, τύπτω, ἔτυπτον, ἔτυψα.

2. The perfect also reduplicates the initial consonant, and retains the augment through all the moods; as, τύπτω, τέ-τυπα, τε-τύφα, &c.

Exc. 1. But the aspirate reduplicates its own smooth; as, φαίνω, πέφαγκα.

Exc. 2. Verbs beginning with γν, φθ, and σ before or after a consonant, do not reduplicate the initial consonant; as κτείνω; as, γνῶω, Perf. ἔγνωνκα; φθίω, Perf. ἔφθικα; ψεύδω, Perf. ἔψευκα; σπείδω, ἔσπευκα.

Note. 1. The *pluperfect* receives a double augment in the indicative, by prefixing ε to the augment of the perfect; as, τε-τυπα, ἐ-τε-τέφειν.

Note. 2. The *paulo post future* receives the same augment with the perfect.

3. If the verb begin with α, ε, ο, or αυ, αι, οι, the initial vowel is changed into its own long, and ι of the diphthong subscribed; as, ἀνύτω, ἤνυστον; οἰκέω, ὤκεον, &c.

Exc. 1. ε is often changed into εῖ; as, ἔχω, εἶχον.

2. In verbs beginning with εο, ε is unchanged and ο is augmented; as, ἐοράζω, ἐώπραζον, &c.

Note. In all verbs under this rule, the pluperfect does not receive a new augment.

4. If the verb begin with any other vowel or diphthong, it is not augmented; as, ἵσμαι, ἵκομην.

Obs. 1. If the augment increase the number of syllables, it is called the *syllabic* augment. This belongs to all verbs beginning with a *consonant*.

Obs. 2. If it do not increase the number of syllables, but

merely lengthen the first syllable of the root, it is called the *temporal* augment. This belongs to all verbs under rule 3.

N. B. For the varieties and exceptions under these rules, see § 125. to 128.

§ 94. OF THE TERMINATION.

The terminations are added immediately to the *Tense Root*, and consist of two parts; 1st, the *vowel* or *diphthong*, which indicates the *mood*, and hence denominated the *mood-vowel*; and 2d, the *final letters*, which indicate the *number* and *person*.

I. OF THE MOOD VOWEL.

The mood-vowels of the *indicative* are either *short* or *doubtful* (except in the pluperf. act. and mid. which have always *ει*); of the *subjunctive* always *long*; of the *optative* always a *diphthong*.

Note. The particular mood-vowels in each person and number, as also in the imperative, infinitive, and participles, will be seen in the following tables of terminations, § 98.

§ 95. II. OF THE FINAL LETTERS.

The final letters, which, with the mood-vowels, form the terminations, are as follows:

I. ACTIVE VOICE.

INDICATIVE MOOD.

For the *chief tenses*, (§ 80.
Obs. 3.)

For the *secondary tenses*,
(§ 80. Obs. 3.)

	1.	2.	3.		1.	2.	3.
Sing.	-ο,	-ις,	-ι.		-υ,	-ς,	—.
Dual.		-τον,	-τον.			-τον,	-την.
Plur.	-μεν,	-τε,	-ντες.		-μεν,	-τε,	-υ.

Exc. The perfect active and middle have the same final letters as the chief tenses, except in the singular, which, instead of -ο, -ις, -ι, as above, has —, -ς, —.

IMPERATIVE.

INFINITIVE.

	2.	3.	Pres. &c. -ν, Perf. & Plup. -ναι, 1 Aor. -ι.				
Sing.	-θι,	-τω.					
Dual.	-τον,	-των.					
Plur.	-τε,	-τωσαν.					
			PARTICIPLES.				
			Pres. &c. -ον,	-ντσα,	-υ.		
			1 Aor. -ντς	-ντσα,	-υ.		

MIDDLE AND PASSIVE VOICES.

INDICATIVE.

For the *chief tenses*.For the *secondary tenses*.

	1.	2.	3.		1.	2.	3.
Sing.	μαι,	-σαι,	-ται.		-μην,	-σο,	-το.
Dual.	μεθον,	-σθον,	-σθον.		-μεθον,	-σθον,	-σθην.
Plur.	μεθα,	-σθε,	-νται.		-μεθα,	-σθε,	-ντο.

IMPERATIVE.

INFINITIVE.

	2.	3.		-σθαι.
Sing.	-σο,	-σθω.		
Dual.	-σθον,	-σθων.	-μενος,	-μενη,
Plur.	-σθε,	-σθωσαν.		-μενον.

PARTICIPLES.

Obs. 1. The *subjunctive*, throughout the whole verb, adopts the final letters of the *chief tenses* of the indicative, and

Obs. 2. The *optative* adopts those of the *secondary tenses*.

Exc. In the optative of the 1 aor. act., the final letters for the 1st pers. sing. are -μι, and for the 3d pers. pl. -εν.

Obs. 3. In the imperative active, θι is generally dropped; and in the 1 aor. act. instead of -αθι, the usual termination is -ον; and in the middle, instead of -ασο, the usual ending is -αι.

Also, in the other tenses, instead of the full form -εσο in the middle and passive, the σ is omitted, and the remaining εο is contracted into ου.

§ 96. INFLECTION OF THE ACTIVE VOICE.

1. INDICATIVE MOOD.

a. Chief Tenses.

[M-vowels and fin. letters divided.]

The same combined.

	1.	2.	3.		1.	2.	3.
Sing.	ο-ο,	ε-ις,	ε-ι.		-ω,	-εις,	-ει.
Dual.		ε-τον,	ε-τον.			-ετον,	-ετον.
Plur.	ο-μεν,	ε-τε,	ο-ντισι.		-ομεν,	-ετε,	-ουσι. § 6. 6. (ο.)

Exc. 1. The perfect active and middle, which have the same terminations, have for their mood-vowel α in all the persons and numbers except the 3d pers. sing. which has ε. Also they have no final letter in the 1st nor 3d pers. sing., making the terminations -α, -ας, -ε; Dual -ατον, &c.

b. *Secondary Tenses.*M-vowels and fin. letters
divided.

The same combined.

	1.	2.	3.		1.	2.	3.
Sing.	ο-ν,	ε-ς,	ε-.		-ον,	-ες,	-ε.
Dual.		ε-των,	έ-την.			-ετων,	-έτην.
Plur.	ο-μεν,	ε-τε,	ο-ν.		-ομεν,	-ετε,	-ον.

Exc. 2. The pluperfect active and middle have for their mood-vowel *ει*, in all the persons and numbers, and end the third pers. pl. in *-σαν*; thus, *-ειν*, *-εις*, *-ει*, &c.; 3d pers. plur. *-εισαν*.

2. SUBJUNCTIVE MOOD.

The terminations of the subjunctive mood, through all the tenses, are formed by prefixing its mood-vowels to the final letters of the *chief tenses*; thus,

M-vowels and fin. letters
divided.

The same combined.

	1.	2.	3.		1.	2.	3.
Sing.	ω-ο,	η-ις,	η-ι.		-ω,	ης,	η.
Dual.		η-των,	η-των.			ητων,	ητων.
Plur.	ω-μεν,	η-τε,	ω-ντισι.		-ωμεν,	ητε,	ωσι. § 6. 6. (ο.)

3. OPTATIVE MOOD.

The terminations of the optative mood, through all the tenses, are formed by prefixing its mood-vowels to the final letters of the *secondary tenses* of the indicative; the exception mentioned § 95. 2. being observed. The 1 aor. has *αι* for *οι* as M-vowel.

M-vowels and fin. letters
divided.

The same combined.

	1.	2.	3.		1.	2.	3.
Sing.	οι-μι,	οι-ς,	οι-.		-οιμι,	-οις,	-οι.
Dual.		οι-των,	οί-την.			-οιτων,	-οίτην.
Plur.	οι-μεν,	οι-τε,	οι-εν.		-οιμεν,	-οιτε,	-οιεν.

4. IMPERATIVE MOOD.

The termination *-θι* of the 2d pers. sing. is commonly dropped. The 1st aor. has here also *α* as a M-vowel, and *-ον* in the 2d pers. sing.

M-vowels and fin. letters di-
vided.

The same combined.

	2.	3.		2.	3.
Sing.	ε-,	έ-τω,		-ε,	-έτω.
Dual.	ε-των,	έ-των,		-ετων,	-έτων.
Plur.	ε-τε,	έ-τωσαν, & ό-ντων.		-ετε,	-έτωσαν & όντων.

5. INFINITIVE.

M-vowels and fin. letters divided. The same combined.

ε-iv, perf. ε-vai, 1 aor. α-ι. -εiv, perf. -εvai, 1 aor. -αι.

6. PARTICIPLES.

M-vowels and fin. letters divided. The same combined.

M.	F.	N.	M.	F.	N.
ο-ov,	ο-ντσα,	ο-ν.	-ων,	-ουσα,	-ον.

Excep. Terminations of the perfect -ως, -υια, -ος, of the 1 aor. -ας, -ασα, -αν.

§ 97. INFLECTION OF THE MIDDLE AND PASSIVE VOICES.

The perf. and pluperf. mid. have the same terminations with the active. In the other tenses the mood-vowels are the same in the middle and passive voices as in the corresponding moods and tenses in the active voice.

Exc. 1. In the 1 aor. indicative mid. the mood-vowel is α throughout; and the 2d pers. sing. of the imperative ends in ι.

2. In the 1st and 2d aor. pass. the terminations properly belong to the 2nd conjugation.

3. In the perf. and pluperf. pass. the mood-vowels are dropped, and the final letters (which in this case are the terminations) affixed immediately to the root. But when by so doing, the concurrence of consonants is such as to be difficult to pronounce, the cacophony is avoided by substituting a circumlocution of the participle and the verb *εἰμι*.

Obs. The mood-vowels and final letters, when combined, are the same as when divided, except in the 2d pers. sing. in which -σ- of the final letters is rejected, and the remaining concurrent vowels are combined by contraction; thus, ε-σαι, εαι contr. η (§ 39. R. v. exc.) η-σαι, ηαι, contr. η. (§ 39. R. viii.) ε-σο, εο, contr. ου, (§ 39. R. ii.) ασο, αο contr. ω. (§ 39. R. VII. 1.) οι-σο into οιο; and αισο into αιο, not contracted. These remarks, without farther illustration, will be obvious from the following

§ 98. TABLES OF TERMINATIONS.

I. ACTIVE VOICE.

INDICATIVE.

Chief Tenses.

<i>Pres. 1st and 2d Fut.</i>			<i>Perfect.</i>			<i>1st Aorist.</i>		
S.	-ω,	-εις,	-ει.	-α,	-ας,	-ε.		
D.		-ετον,	-ετον.		-ατον,	-ατον.		
P.	-ομεν,	-ετε,	-ουσι.	-αμεν,	-ατε,	-ασι.		

Secondary Tenses.

<i>Imperf. and 2d Aor.</i>			<i>Pluperf.</i>						
S.	-ον,	-ες,	-ε.	-ειν,	-εις,	-ει.	-α,	-ας,	-ε.
D.		-ετον,	-ετην.		-ειτον,	-ειτην.		-ατον,	-ατην.
P.	-ομεν,	-ετε,	-ον.	-ειμεν,	-ειτε,	-εισαν.	-αμεν,	-ατε,	-αν.

SUBJUNCTIVE.

S.	-ω,	-ης,	-η.	The same.	The same.
D.		-ητον,	-ητον.		
P.	-ωμεν,	-ητε,	-ωσι.		

OPTATIVE.

S.	-οιμι,	-οις,	-οι.	The same.	-αιμι,	-αις,	-αι.
D.		-οιτον,	-οιτην.			-αιτον,	-αιτην.
P.	-οιμεν,	-οιτε,	-οιεν.		-αιμεν,	-αιτε,	-αιεν.

IMPERATIVE.

S.	-ε,	-ετω.	The same.	-ον,	-ατω.
D.		-ετον,		-ατον,	-ατων.
P.	-ετε,	-ετωσαν,		-ατε,	-ατωσαν,
		OR -οντων.			OR -αντων.

INFINITIVE.

-ειν.	-εnai.	-αι.
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PARTICIPLES.

N.	-ων,	-ουσα,	-ον.	-ως,	-υια,	-ος.	-ας,	-ασα,	-αν.
G.	-οντος,	-ούσης,	-οντος.	-οτος,	-υιας,	-οτος.	-αντος,	-άσης,	-αντος.

Obs. In the above table all the terminations in the first column belong to the present, 1st and 2d aor. imperf. and 2d aorist. All those in the 2d, to the perfect and pluperfect; and all those in the 3d, to the 1st aorist.

II. MIDDLE VOICE.

INDICATIVE MOOD.

Chief Tenses.

<i>Pres.</i>	<i>1st & 2d future.</i>			<i>1st Aorist.</i>
S. -ομαι,	-η,	-σται.		
D. -ομεθον,	-εσθον,	-εσθον.		
P. -ομεθα,	-εσθε,	-ονται.		

Secondary Tenses.

<i>Imperf.</i>	<i>2d Aorist.</i>				
S. -εμην,	-ου,	-ετο.		-άμην,	-ω, -ατο.
D. -ομεθον,	-εσθον,	-εσθην.		-αμεθον,	-ασθον, -ασθην.
P. -ομεθα,	-εσθε,	-οντο.		-αμεθα,	-ασθε, -αντο.

SUBJUNCTIVE.

S. -ωμαι,	-η,	-ηται.			
D. -ωμεθον,	-ησθον,	-ησθον.			The same.
P. -ωμεθα,	-ησθε,	-ωνται.			

OPTATIVE.

S. -οιμην,	-οιο,	-οιτο.		-αίμην,	-αιρ, -αιτο.
D. -οιμεθον,	-οισθον,	-οισθην.		-αίμεθον,	-αισθον, -αίσθην.
P. -οιμεθα,	-οισθε,	-οιντο.		-αίμεθα,	-αισθε, -αιντο.

IMPERATIVE.

S.	-ου,	-έσθω.		-αι,	-άσθω.
D.	-εσθον,	-έσθων.		-ασθον,	-άσθων.
P.	-εσθε,	-έσθωσαν.		-ασθε.	-άσθωσαν.

INFINITIVE.

-εσθαι.		-ασθαι.
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PARTICIPLES.

N. -όμενος,	-ομένη,	-όμενον.		-άμενος,	-αμένη,	-άμενον.
G. -ομένου,	-ομένης,	-ομένου.		-αμένου,	-αμένης,	-αμένου.

Obs. In the above table of the middle voice, the terminations of the Perf. and Pluperf. are omitted, being the same throughout as those of the Perf. and Pluperf. active.

III. PASSIVE VOICE.

For the terminations of the pres. imperf. 1st, 2d, and 3d fut. see the same tenses in the first column of the preceding table. The terminations of the perfect and pluperfect, and of the first and second aorists, are as follows:

INDICATIVE MOOD.

Chief Tenses.

	<i>Perfect.</i>				<i>1st and 2d Aorists.</i>		
S.	-μαι,	-σαι,	-ται.				
D.	-μεθον,	-σθον,	-σθον.				
P.	-μεθα,	-σθε,	-νται.				

Secondary Tenses.

<i>Pluperfect.</i>					
S.	-μην,	-σο,	-το.	-ην,	-ης, -η.
D.	-μεθον,	-σθον,	-σθην.		-ητον, -ήτην.
P.	-μεθα,	-σθε,	-ντο.	-ημεν,	-ητε, -ησαν.

SUBJUNCTIVE.

S.	-μένος ὦ,	-ῆς,	-ῆ.		-ῶ,	-ῆς,	-ῆ.
D.	-μένω,	-ῆτον,	-ῆτον.			-ῆτον,	-ῆτον.
P.	-μένοι ὦμεν,	-ῆτε,	-ῶσι.		-ῶμεν,	-ῆτε,	-ῶσι.

OPTATIVE.

S.	-μένος εἴην,	-εῖς,	-εῖ.		-εἴην,	-εῖς,	-εῖ.
D.	-μένω,	-εἴτον,	-εἴτην.			-εἴτον,	-εἴτην.
P.	-μένοι εἴημεν,	-εἴτε,	-εἴσαν.		-εἴημεν,	-εἴτε,	-εἴσαν.

IMPERATIVE.

S.	-σο,	-σθω.			-ηθι,	-ήτω.
D.	-σθον,	-σθων.			-ητων,	-ήτων.
P.	-σθε,	-σθωσαν.			-ητε,	-ήτωσαν.

INFINITIVE.

-σθαι.					-ῆναι.
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PARTICIPLES.

	M.	F.	N.		M.	F.	N.
N.	-μένος,	-μένη,	-μένον.		-εις,	-είσα,	-έν.
G.	-μένου,	-μένης,	-μένου.		-έντος,	-είσης,	-έντος.

§ 99. FORMATION OF THE TENSES OF MUTE AND PURE VERBS.

GENERAL RULE FOR ALL TENSES.

In all voices the tenses are formed by prefixing the augment, in the augmented tenses, and affixing the terminations, in the preceding tables, to the *Tense Roots*, § 92. But as the tense root of the present frequently differs from the verb-root (§ 87. Exc. and Obs.), it may be easier for the beginner to form the tenses as follows; viz.

1. In all the voices the imperfect is formed from the present, by prefixing the augment (§ 93.), and changing the chief or primary termination into the secondary; as,

Pres. τύπτω,	Imperf. ἔτυπτον,	τύπτομαι,	ἐτυπτόμην.
λαμβάνω,	ἐλάμβανον,	λαμβάνομαι,	ἐλαμβανόμην.
εὐρίσκω.	εὐρίσκον,	εὐρίσκομαι,	εὐρίσκόμην.

2. The other tenses are formed immediately from the *verb-root*, by prefixing the proper augments in the augmented tenses, and annexing certain terminations in the different voices, as follows; viz. in the

	Active.	Middle.	Passive.
1 Fut.	-σ-ω,	-σ-ομαι,	-θήσ-ομαι.
2 Fut.	-έ-ω, contr. ῶ,	-έ-ομαι, contr. οὔμαι,	-ήσ-ομαι,
1 Aor.	-σ-α,	-σ-άμην,	-θ-ην,
2 Aor.	-ον,	-όμην,	-ην,
Perf.	-ά or κα, § 101. 2.	-α,	-μαι,
Pluperf.	-σιν or κειν.	-ειν.	-μην,
Paulo-post-fut.			-σ-ομαι.

Obs. The above terminations, formed by prefixing the sign of the tense to the simple terminations, are added—

to the 1st *Root*, to form the 1st fut. and 1st aor. in all the voices, and the perfect and pluperfect active and passive, as also the paulo-post-future.

to the 2d *Root*, to form the 2d fut. and 2d aor. in all the voices, and

to the 3d *Root*, to form the perfect and pluperfect middle.

N. B. In combining the root and terminations, the rules for the omission and change of letters (§ 6. 6.), must be carefully observed.

The formation of the different tenses, by the combination of the various parts, as above stated, may be illustrated by the following example.

§ 100. SYNOPSIS OF THE VERB.

ACTIVE VOICE.

The different parts divided.

Pres.	Root.	λείπ-ω,
Imperf.		ἐ-λείπ-ον,
1 Fut.	1.	λείπ-σω,
2 Fut.	2.	λιπ-έω,
1 Aor.	1.	ἐ-λείπ-σα,
2 Aor.	2.	ἐ-λίπ-ον,
Perf.	1.	λέ-λειπ-ά,
Pluperf.	1.	ἐ-λε-λείπ-ειν,

The same combined.

λείπω.
ἐλείπον.
λείψω. § 6. 6. a.
λιπῶ. § 38. V.
ἐλειψα. § 6. 6. a.
ἐλίπον.
λέλειφα. § 6. 2. Obs. 1.
ἐλελείφειν. § 6. 2. Obs. 1.

MIDDLE VOICE.

Pres.	Root.	λείπ-ομαι,
Imperf.		ἐ-λείπ-όμην,
1 Fut.	1.	λείπ-σομαι,
2 Fut.	2.	λιπ-έομαι,
1 Aor.	1.	ἐ-λείπ-σάμην,
2 Aor.	2.	ἐ-λίπ-όμην,
Perf.	3.	λέ-λοιπ-α,
Pluperf.	3.	ἐ-λε-λοιπ-ειν,

contr.

λείπομαι.
ἐλειπόμην.
λείψομαι. § 6. 6. a.
λιποῦμαι. § 38. II.
ἐλειψάμην. § 6. 6. a.
ἐλιπόμην.
λέλοιπα.
ἐλελοίπειν.

PASSIVE VOICE.

Pres.	Root.	λείπ-ομαι,
Imperf.		ἐ-λείπ-όμην,
1 Fut.	1.	λείπ-θήσομαι,
2 Fut.	2.	λιπ-ήσομαι,
1 Aor.	1.	ἐ-λείπ-οην,
2 Aor.	2.	ἐ-λίπ-ην,
Perf.	1.	λέ-λειπ-μαι,
Pluperf.	1.	ἐλε-λείπ-μην,
Paulo-post-fut.	1.	λε-λείπ-σομαι,

λείπομαι.
ἐλειπόμην.
λειφθήσομαι. § 6. 2.
λιπήσομαι.
ἐλείφοην. § 6. 2.
ἐλίπην.
λέλειμμαι. § 6. 6. d.
ἐλελείμμην. § 6. 6. d.
λελείψομαι. § 6. 6. a.

§ 101. SPECIAL RULES.

1. Pure verbs in αω, εω, and ωω, change the short vowel into its own long before a consonant ; as,

φιλέω, Root φιλε-, 1 fut. φιλήσω ; perf. πεφίληκα, &c.

To this rule there are several exceptions, for which see § 132, 133, 134.

2. Verbs whose characteristic is a π-mute, or a κ-mute, form the perfect active by adding the aspirated ᾱ, and the pluperfect by adding -ειν ; which, combining with the preceding π-mute make φα, φειν ; and with the κ-mute χα, χειν. All other verbs add κα, κειν.

3. Verbs whose characteristic is a τ-mute, reject it before a consonant in the active and middle voices, and change it into σ in the passive ; as,

Active φράζω ; Root φραδ- ; 1 fut. φρά-σω, perf. πέφρα-κα.

Middle 1 fut. φρά-σομαι.

Passive 1 fut. φρασθήσομαι ; 1 aor. ἐφράσθην ; perf. πέφρασμαι.

4. Pure verbs which have ε, or a doubtful vowel, or a diphthong before the termination, insert σ before a consonant in the passive voice ; as,

γελάω, 1 fut. pass. γελασθήσομαι ; 1 aor. εγελάσθην, &c.

To this rule there are many exceptions, for which see § 139.

§ 102. FORMATION OF THE TENSES OF LIQUID VERBS.

In forming the tenses, Liquid verbs differ from mute and pure verbs in three respects ; viz.

1st. In respect of the *first root*, as follows.

RULE a. If the first root contain a diphthong, it is shortened in the 1st fut. by rejecting the last of the two vowels ; thus,

The 1st Root τειν- in the 1st fut. becomes τεν.

φαιν-

φαν, &c.

RULE b. If the root be short, it is lengthened in the 1st aor. by changing ε into ει, and lengthening the doubtful vowels ; as,

στέλλω, 1 Root, στελ-, in the 1st aor. στειλ-,

νέμω,

νεμ-,

νειμ-,

ψάλλω,

ψαλ-,

ψαλ-, &c.

2d. In respect of the *tense root*, in the 1 f. and 1 a. active and middle, § 92. 2.

RULE a. The first future active and middle in liquid verbs, is formed by adding έω and έομαι to the first root ; as,

στέλλω, 1st root στελ- ; 1 fut. στελέω, contr. στελῶ.

τεινω, 1st root in the fut. τεν- ; 1 fut. τενέω, contr. τενῶ.

RULE b. Instead of -σα and -σάμην, the first aor. act. and mid. adds -α and άμην to the 1st root ; as,

στέλλω, root in 1 aor. στειλ, (1. b.) 1 aor. act. ἔστειλα, M. εσ-
τειλάμην.

3d. In respect of the *root* from which the perfect and pluperfect active and passive are formed.

RULE. In liquid verbs the perfect and pluperfect act. and pass. add their terminations to the 2d root, and not to the first.

In other respects, the tenses of liquid verbs are formed as the corresponding tenses of mute or pure verbs. These points

of difference will be manifest, by comparing the active voice of the following verbs with the active voice of λείπω, § 100.

EXAMPLE OF THE ACTIVE VOICE OF LIQUID VERBS.

Root.

Pres.	1.	σπείρ-ω.	στέλλ-ω,	φαίν-ω.
Imp.	1.	ῥ-σπειρ-ον.	ῥ-στελλ-ον.	ῥ-φαιν-ον.
1 Fut.	1.	σπερ-έω, ῶ.	στελ-έω, ῶ.	φαν-έω, ῶ.
2 Fut.	2.	σπαρ-έω, ῶ.	σταλ-έω, ῶ.	φαν-έω, ῶ.
1 Aor.	1.	ῥ-σπειρ-α.	ῥ-στειλ-α.	ῥ-φᾶν-α.
2 Aor.	2.	ῥ-σπαρ-ον.	ῥ-σταλ-ον.	ῥ-φᾶν-ον.
Perf.	2.	ῥ-σπαρ-κα.	ῥ-σταλ-κα.	πέ-φαν-κα, πέφαγκα.
Pluperf.	2.	ῥ-σπάρ-κειν.	ῥ-στάλ-κειν.	ῥπε-φάν-κειν, ῥπεφάγκειν.

§ 103. SPECIAL RULES.

1. In verbs whose characteristic is μ, when, by inflection, it would stand before a consonant, they are separated by interposing η; as, νέμω, perf. act. νενέμ-η-κα; 1 fut. pass. νέμ-η-θήσομαι; perf. pass. νενέμ-η-μαι.

So also βάλλω and μένω.

2. Dissyllables in -εινω, -ινω, -υνω, reject ν before a consonant; as,

τείνω, 2 root ταν-,	perf. τέτακα, &c.
κρίνω,	κριν-, κέκρικα, &c.
θύνω,	θυν-, τέθυκα, &c.

Exc. But ν remains in κτείνω and πλύνω.

The preceding Analysis, beginning at § 85, contains a complete view of the Greek verb; and it is believed that a more thorough, comprehensive, and philosophical knowledge of this most important part of Greek Grammar, can be obtained by studying it in this way, in a shorter time than in any other. Those, however, who prefer to study it otherwise, may pass over the preceding 18 sections, and proceed directly to the Paradigms. The following tables, in which no other arrangement of tenses is sought than to bring those together which agree in termination, will present the whole of each voice at one view in the shortest space possible, and contribute to the facility of acquiring an accurate knowledge of the verb, by enabling the student to compare readily the different parts with each other. They will also shew, that though the Greek language is rich beyond every other, in the number of verbal forms, yet the variety of terminations is so very small that the knowledge of them may be easily acquired.

§ 104. I. TABLE OF THE—

INDICATIVE—

Tense.	Root.	Termi—			Du—
		Sing.			
Present.	τυπτ—	ω,	-εις,	-εις,	-ετον,
1 Future.	τυψ—				
2 Future.	τυπε—				
Perfect.	τε-τυφ—	α,	-ας,	-ε,	-ατον,
1 Aorist.	ε-τυψ—				
Imperfect.	ε-τυπτ—				
2 Aorist.	ε-τυπ—	ον,	-ες,	-ε,	-ετον,
Pluperfect.	ε-τε-τυφ—				
		ειν,	-εις,	-ει,	-ειτον,

SUBJUNCTIVE—

Present & Imperf.	τυπτ-	ω,	-ης,	-η,	-ητον,
1 Aorist.	τυψ-				
2 Aorist.	τυπ-				
Perfect & Pluperf.	τε-τυφ-				

OPTATIVE—

Present & Imperf.	τυπτ-	οιμι,	-οις,	-οι,	-οιτον,
1 Future.	τυψ-				
2 Future.	τυπε-				
2 Aorist.	τυπ-				
Perfect & Pluperf.	τε-τυφ-	αιμι,	-αις,	-αι,	-αιτον,
1 Aorist.	τυψ-				

IMPERATIVE—

Present & Imperf.	τυπτ-	-ε,	-ετω,	-ετον,
2 Aorist.	τυπ-			
Perfect & Pluperf.	τε-τυφ-	-ον,	-ατω,	-ατον,
1 Aorist.	τυψ-			

INFINITIVE.

PARTI—

Present & Imperf.	τυπτ-	ειν.	αι.	έναι.	M.
1 Future.	τυψ-				N. -ων,
2 Future.	τυπε-				
1 Aorist.	τυψ-	αι.	αι.	έναι.	N. -ας,
Perfect & Pluperf.	τε-τυφ-				N. -ως,

Note. In the above table, and in those that follow, the accent is omitted in the *tense root*, because, when combined with the termination, it will not always stand on the same syllable.

—ACTIVE VOICE.

—MOOD.

—nations.

Plural.

—al.

-ετιν,

-ομεν,

-ετε,

-ουσιν.

{ -ατιν,
-ατιν,

-ομεν,

-ετε,

{ -ουσιν,
-ουσιν.

-ετιν,

-ομεν,

-ετε,

-ουσιν.

-ετιν,

-ομεν,

-ετε,

-ουσιν.

—MOOD.

-ετιν,

-ομεν,

-ετε,

-ουσιν.

—MOOD.

-ετιν,

-ομεν,

-ετε,

-ουσιν.

-ετιν,

-ομεν,

-ετε,

-ουσιν.

—MOOD.

-ετιν,

-ετε,

-ουσιν.

-ετιν,

-ετε,

-ουσιν.

—CIPLES.

F.

N.

-α,

-ιν,

Gen.

-ουσιν, &c.

-α,

-ιν,

Gen.

-ουσιν, &c.

-α,

-ιν,

Gen.

-ουσιν, &c.

II. MIDDLE—

INDICATIVE—

		Termi—			
Tense.	Root.	Sing.			Du—
Present.	τυπτ—	ομαι,	-η,	-εται.	-όμεθον,
1 Future.	τυψ—				
2 Future.	τυπε—				
Imperfect.	ἐ-τυπτ—	όμεην,	-ου,	-ετο.	-όμεθον,
2 Aorist.	ἐ-τυπ—				
1 Aorist.	ἐ-τυψ—	άμην,	-ω,	-ατο.	-άμεθον,
Perfect.	τε-τυπ—	α,	-ας,	-ε.	—
Pluperfect.	ἐ-τε-τυπ—	ειν,	-εις,	-ει.	—

SUBJUNCTIVE—

Present & Imperf.	τυπτ-	ωμαι,	-η,	-ηται,	-ώμεθον,
1 Aorist.	τυψ-				
2 Aorist.	τυπ-				
Perfect & Pluperf.	τε-τυπ-	ω,	-ης,	-η,	—

OPTATIVE—

Present & Imperf.	τυπτ-	οίμην,	-οιο,	-οιτο.	-οίμεθον,
1 Future.	τυψ-				
2 Future.	τυπε-				
2 Aorist.	τυπ-	αίμην,	-αιο,	-αιτο.	-αίμεθον,
1 Aorist.	τυψ-				
Perfect & Pluperf.	τε-τυπ-	οιμι,	-οις,	-οι.	—

IMPERATIVE—

Present & Imperf.	τυπτ-	-ου,	-έσθω.
2 Aorist.	τυπ-		
1 Aorist.	τυψ-	-αι,	-άσθω.
Perfect & Pluperf.	τε-τυπ-	-ε,	-έτω.

INFINITIVE.

PARTI—

Present & Imperf.	τυπτ-	εσθαι,	N. -όμενος,
1 Future.	τυψ-		
2 Future.	τυπε-		
2 Aorist.	τυπ-	έσθαι,	-αμενος,
1 Aorist.	τυψ-	ασθαι.	
Perfect & Pluperf.	τε-τυπ-	έναι.	-ώς,

—VOICE.

—MOOD.

—nations.

—al.

Plural.

-εσθον,	-εσθον.	-όμεθα,	-εσθε,	-ονται,
-εσθον,	-εσθην.	-όμεθα,	-εσθε,	-οντο.
-ασθον,	-ασθην.	-άμεθα,	-ασθε,	-άντω.
-ατον,	-ατον.	-αμεν,	-ατε,	-ασι.
-ειτον,	-είτην.	-ειμεν,	-ειτε,	-εισαν.

—MOOD.

-ησθον,	-ησθον.	-ώμεθα,	-ησθε,	-ωνται.
-ητον,	-ητον.	-ωμεν,	-ητε,	-ωσι.

—MOOD.

-οισθον,	-οίσθην.	-οίμεθα,	-οισθε,	-οιντο.
-αισθον,	-αίσθην.	-αίμεθα,	-αισθε,	-αιντο.
-οιτον,	-οίτην.	-οιμεν,	-οιτε,	-οιεν.

—MOOD.

-εσθον,	-εσθων.	-εσθε,	-εσθωσαν.
-ασθον,	-ασθων.	-ασθε,	-ασθωσαν.
-ετον,	-έτων.	-ετε,	-έτωσαν.

—CIPLES.

F.

N.

-ομένη,	-όμενον,	Gen.	-ομένου, &c.
-αμένη,	-αμενον,	Gen.	-αμένου.
-νῆα,	-ός,	Gen.	-ότος.

III. PASSIVE—

INDICATIVE—

Termin—

Tense.	Root.	Sing.			Du—
Pres.	τυπτ-	ομαι,	-η,	-εται.	-όμεθον,
1 Fut.	τυφθησ-				
2 Fut.	τυπησ-				
3 Fut.	τετυψ-				
Imperf.	ἐτυπτ-	όμεην,	-ου,	-ετο.	-όμεθον,
1 Aor.	ἐτυφθ-	-ην,	-ης,	-η.	
2 Aor.	ἐτυπ-				
Perf.	τετ-	υμμαι,	-υψαι,	-υπται.	-ύμμεθον,
Pluperf.	ἔτετ-	ύμμηην,	-υψο,	-υπτο.	-ύμμεθον,

SUBJUNCTIVE—

Pres. & Imp.	τυπτ-	ωμαι,	-η,	-ηται.	-ώμεθον,
1 Aor.	τυφθ-	ῶ,	-ῆς,	-ῆ.	
2 Aor.	τυπ-				
Perf. & Plu.	τετυμ-	μένος,	ῶ,	-ῆς, -ῆ.	-μένω,

OPTATIVE—

Pres. & Imp.	τυπτ-	οίμην,	-θιο.	-οιστο.	-οίμεθον,
1 Fut.	τυφθησ-				
2 Fut.	τυπησ-				
3 Fut.	τετυψ-				
1 Aor.	τυφθ-	εῖην,	-εῖης,	-εῖη.	
2 Aor.	τυπ-				
Perf. & Plu.	τετυμ-	μένος,	-εῖην,	-εῖης, -εῖη.	-μένω,

IMPERATIVE—

Pres. & Imp.	τυπτ-	-ου,	-έσθω,
1 Aor.	τυφθ-	-ητι,	-ήτω,
2 Aor.	τυπ-	-ηθι,	
Perf. & Plu.	τε-τυ-	-ψω,	-φθω.

INFINITIVE.

PARTI—
M.

Pr. & Imp.	τυπτ-	εσθαι.	N.	-όμενος,
1 Fut.	τυφθησ-			
2 Fut.	τυπησ-			
3 Fut.	τετυψ-			
1 Aor.	τυφθ-	ῆναι.	N.	-εις,
2 Aor.	τυπ-			
Per. & Plu.	τετυ-	φθαι.	N.	-μμένος,

—VOICE.

—MOOD.

—nations.

—al.

Plural.

-εσθον, -εσθον.

-όμεθα, -εσθε, -ονται.

-εσθον, -έσθην.

-όμεθα, -εσθε, -οντο.

-ητον, -ήτην.

-ημεν, -ητε, -ησαν.

-υφθον, -υφθον.

-ύμμεθα, -υφθε, -υμμένοι εἰσὶ.

-υφθον, -ύφθην.

-ύμμεθα, -υφθε, -υμμένοι ἦσαν.

—MOOD.

-ησθον, -ησθον.

-ώμεθα, -ησθε, -ωνται.

-ῆτον, -ῆτον.

-ῶμεν, -ῆτε, -ῶσι.

-ῆτον, -ῆτον.

-μένοι ὦμεν, -ῆτε, -ῶσι.

—MOOD.

-οισθον, -οίσθην.

-οίμεθα, -οισθε, -οιντο.

-εῖητον, -εῖήτην.

-εῖημεν, -εῖητε, -εῖησαν.

-εῖητον, -εῖήτην.

-μένοι εἶημεν, -εῖητε, -εῖησαν.

—MOOD.

-εσθον, -έσθων.

-εσθε, -έσθωσαν.

-ητον, -ήτων.

-ήτε, -ήτωσαν.

-φθον, -φθων.

-φθε, -φθωσαν.

—CIPLES.

F.

N.

-ομένη, -όμενον,

G. -ομένου, &c.

-εῖσα, -έν,

G. -εντος, &c.

-μμένη, -μμένον,

G. -μμένου, &c.

PARADIGM OF THE ACTIVE VOICE.

PRESENT, τύπτω, *I am striking.*

INDICATIVE.

S.	τύπτω,	τύπτεις,	τύπτει,
D.		τύπτετον,	τύπτετον,
P.	τύπτομεν,	τύπτετε,	τύπτουσι.

SUBJUNCTIVE.

S.	τύπτω,	τύπτῃς,	τύπτῃ,
D.		τύπτῃτον,	τύπτῃτον,
P.	τύπτωμεν,	τύπτῃτε,	τύπτωσι.

OPTATIVE.^{1*}

S.	τύπτοιμι,	τύπτοις,	τύπτοι,
D.		τύπτοιτον,	τυπτοίτην,
P.	τύπτομεν,	τύπτοιτε,	τύπτοιεν.

IMPERATIVE.

S.		τύπτε,	τυπτέτω,
D.		τύπτετον,	τυπτέτων,
P.		τύπτετε,	τυπτέτωσαν. ²

INFINITIVE.³

τύπτειν.

PARTICIPLE.

	Masc.	Fem.	Neut.
N.	τύπτων,	τύπτουσα,	τύπτον.
G.	τύπτοντος,	τυπτούσης,	τύπτοντος.

IMPERFECT, ἔτυπτον, *I was striking.*INDICATIVE.⁴

S.	ἔτυπτον,	ἔτυπτες,	ἔτυπτε,
D.		ἐτύπτετον,	ἐτυπτέτην,
P.	ἐτύπτομεν,	ἐτύπτετε,	ἔτυπτον.

The other moods the same as the present.

* For the reference by numbers in this paradigm, see § 107.

PARADIGM OF THE ACTIVE VOICE.

FUTURE I. *τύψω, I shall strike, or will strike, or am to strike.*

INDICATIVE.

S. <i>τύψω,</i>	<i>τύψεις,</i>	<i>τύψει,</i>
D. <i></i>	<i>τύψετον,</i>	<i>τύψετον,</i>
P. <i>τύψομεν,</i>	<i>τύψετε,</i>	<i>τύψουσι.</i>

OPTATIVE.

S. <i>τύποιμι,</i>	<i>τύποις,</i>	<i>τύποι,</i>
D. <i></i>	<i>τύποιτον,</i>	<i>τυποίτην,</i>
P. <i>τύποιμεν,</i>	<i>τύποιτε,</i>	<i>τύποιεν.</i>

INFINITIVE.

τύψειν.

PARTICIPLE.

Masc.	Fem.	Neut.
N. <i>τύπων,</i>	<i>τύπουσα,</i>	<i>τύπον.</i>
G. <i>τύποντος,</i>	<i>τυπούσης,</i>	<i>τύποντος.</i>

FUTURE II. *τυπῶ, I shall strike, or will strike, or am to strike.*

INDICATIVE.

S. <i>τυπῶ,</i>	<i>τυπεῖς,</i>	<i>τυπεῖ,</i>
D. <i></i>	<i>τυπεῖτον,</i>	<i>τυπεῖτον,</i>
P. <i>τυποῦμεν,</i>	<i>τυπεῖτε,</i>	<i>τυποῦσι.</i>

OPTATIVE.

S. <i>τυποῖμι,</i>	<i>τυποῖς,</i>	<i>τυποῖ,</i>
D. <i></i>	<i>τυποῖτον,</i>	<i>τυποίτην,</i>
P. <i>τυποῖμεν,</i>	<i>τυποῖτε,</i>	<i>τυποῖεν.</i>

INFINITIVE.

τυπεῖν.

PARTICIPLE.

Masc.	Fem.	Neut.
N. <i>τυπῶν,</i>	<i>τυποῦσα,</i>	<i>τυποῦν.</i>
G. <i>τυποῦντος,</i>	<i>τυπούσης,</i>	<i>τυποῦντος.</i>

PARADIGM OF THE ACTIVE VOICE.

AORIST I. ἔτυψα, *I struck, or did strike.*INDICATIVE.⁴

S.	ἔτυψα,	ἔτυπας,	ἔτυπε,
D.		ἐτύπατον,	ἐτυπάτην,
P.	ἐτύψαμεν,	ἐτύπατε,	ἔτυπαν.

SUBJUNCTIVE.

S.	τύπω,	τύπῃς,	τύπῃ,
D.		τύπητον,	τύπητον,
P.	τύψωμεν,	τύπητε,	τύπωσι.

OPTATIVE.

S.	τύψαιμι,	τύψαις,	τύψαι,
D.		τύψαιτον,	τυψαίτην,
P.	τύψαιμεν,	τύψαιτε,	τύψαιεν.

IMPERATIVE.

S.	τύπον,	τυπάτω,
D.	τύπατον,	τυπάτων,
P.	τύπατε,	τυπάτωσαν.

INFINITIVE.

τύψαι.

PARTICIPLE.

	Masc. ³	Fem.	Neut.
N.	τύπας,	τύπασα,	τύψαν.
G.	τύπαντος,	τυπάσης,	τύψαντος.

PARADIGM OF THE ACTIVE VOICE.

AORIST II. ἔτυπον, *I struck, or did strike.*INDICATIVE.⁴

S.	ἔτυπον,	ἔτυπες,	ἔτυπε,
D.		ἔτύπετον,	ἔτυπέτην,
P.	ἔτύπομεν,	ἔτύπετε,	ἔτυπον.

SUBJUNCTIVE.

S.	τύπω,	τύπῃς,	τύπῃ,
D.		τύπητον,	τύπητον,
P.	τύπωμεν,	τύπητε,	τύπωσι.

OPTATIVE.

S.	τύποιμι,	τύποις,	τύποι,
D.		τύποιτον,	τυποίτην,
P.	τύποιμεν,	τύποιτε,	τύποιεν.

IMPERATIVE.

S.		τύπε,	τυπέτω,
D.		τύπετον,	τυπέτων,
P.		τύπετε,	τυπέτωσαν.

INFINITIVE.

τυπεῖν.

PARTICIPLE.

	Masc.	Fem.	Neut.
N.	τύπων,	τυποῦσα,	τύπον.
G.	τύποντος,	τυπούσης,	τύποντος.

PARADIGM OF THE ACTIVE VOICE.

PERFECT, τέτυφα, *I have struck.*

INDICATIVE.

S.	τέτυφα,	τέτυφας,	τέτυφε,
D.		τεύφατον,	τεύφατον,
P.	τεύφαμεν,	τεύφατε,	τεύφασι.

SUBJUNCTIVE.⁵

S.	τεύφω,	τεύφης,	τεύφῃ,
D.		τεύφητον,	τεύφητον,
P.	τεύφωμεν,	τεύφητε,	τεύφωσι.

OPTATIVE.

S.	τεύφοιμι,	τεύφοις,	τεύφοι,
D.		τεύφοιτον,	τευφοίτην,
P.	τεύφοιμεν,	τεύφοιτε,	τεύφοιεν.

IMPERATIVE.

S.		τέτυφε,	τευφέτω,
D.		τεύφετον,	τευφέτων;
P.		τεύφετε,	τευφέτωσαν.

INFINITIVE.

τευφέναι.

PARTICIPLE.⁶

	Mas.	Fem.	Neut.
N.	τευφῶς,	τευφυῖα,	τευφός.
G.	τευφότος,	τευφυῖας,	τευφότος.

PLUPERFECT, ἐτέτυφειν, *I had struck.*

INDICATIVE.

S.	ἐτέτυφειν,	ἐτέτυφεις,	ἐτέτυφει,
D.		ἐτέτυφειτον,	ἐτευφείτην,
P.	ἐτέτυφειμεν,	ἐτέτυφειτε,	ἐτέτυφεισαν.

The other moods the same as in the perfect.

PARADIGM OF THE MIDDLE VOICE.

PRESENT, τύπτομαι, *I am striking myself.*

INDICATIVE.

S.	τύπτομαι,	τύπτη, ⁷	τύπτεται,
D.	τυπτόμεθον,	τύπτεσθον,	τύπτεσθον,
P.	τυπτόμεθα,	τύπτεσθε,	τύπτονται.

SUBJUNCTIVE.

S.	τύπτωμαι,	τύπτη, ⁷	τύπτηται,
D.	τυπτώμεθον,	τύπτησθον,	τύπτησθον,
P.	τυπτώμεθα,	τύπτησθε,	τύπτωνται.

OPTATIVE.

S.	τυπτοίμην,	τύπτοιο,	τύπτοιτο,
D.	τυπτοίμεθον,	τύπτοισθον,	τυπτοίσθην,
P.	τυπτοίμεθα,	τύπτοισθε,	τύπτοιντο.

IMPERATIVE.

S.	τύπτου,	τυπτέσθω,
D.	τύπτεσθον,	τυπτέσθων,
P.	τύπτεσθε,	τυπτέσθωσαν. ⁸

INFINITIVE.

τύπτεσθαι.

PARTICIPLE.

	Masc.	Fem.	Neut.
N.	τυπτόμενος,	τυπτομένη,	τυπτόμενον.
G.	τυπτομένου,	τυπτομένης,	τυπτομένου.

IMPERFECT, έτυπτόμην, *I was striking myself.*

INDICATIVE.

S.	έτυπτόμην,	έτύπτου,	έτύπτετο,
D.	έτυπτόμεθον,	έτύπτεσθον,	έτυπτέσθην,
P.	έτυπτόμεθα,	έτύπτεσθε,	έτυπτοντο.

The other moods the same as the present.

PARADIGM OF THE MIDDLE VOICE.

FUTURE I. *τύφομαι, I shall strike, or will strike, or am to strike, myself.*

INDICATIVE.

S. <i>τύφομαι,</i>	<i>τύφη,</i>	<i>τύφεται,</i>
D. <i>τυφόμεθον,</i>	<i>τύφεσθον,</i>	<i>τύφεσθον,</i>
P. <i>τυφόμεθα,</i>	<i>τύφεσθε,</i>	<i>τύπονται.</i>

OPTATIVE.

S. <i>τυφοίμην,</i>	<i>τύφοιο,</i>	<i>τύφοιτο,</i>
D. <i>τυφοίμεθον,</i>	<i>τύφοισθον,</i>	<i>τυφοίσθην,</i>
P. <i>τυφοίμεθα,</i>	<i>τύφοισθε,</i>	<i>τύποιντο.</i>

INFINITIVE.

τύφεσθαι.

PARTICIPLE.

Mas.	Fem.	Neut.
N. <i>τυφόμενος,</i>	<i>τυφόμενη,</i>	<i>τυφόμενον.</i>
G. <i>τυφόμενου,</i>	<i>τυφόμενης,</i>	<i>τυφόμενου.</i>

FUTURE II. *τυποῦμαι, I shall strike, or will strike, or am to strike, myself.*

INDICATIVE.

S. <i>τυποῦμαι,</i>	<i>τυπῇ,</i>	<i>τυπεῖται,</i>
D. <i>τυπούμεθον,</i>	<i>τυπεῖσθον,</i>	<i>τυπεῖσθον,</i>
P. <i>τυπούμεθα,</i>	<i>τυπεῖσθε,</i>	<i>τυποῦνται.</i>

OPTATIVE.

S. <i>τυποίμην,</i>	<i>τυποῖο,</i>	<i>τυποῖτο,</i>
D. <i>τυποίμεθον,</i>	<i>τυποῖσθον,</i>	<i>τυποῖσθην,</i>
P. <i>τυποίμεθα,</i>	<i>τυποῖσθε,</i>	<i>τυποῖντο.</i>

INFINITIVE.

τυπεῖσθαι.

PARTICIPLE.

Mas.	Fem.	Neut.
N. <i>τυπούμενός,</i>	<i>τυπουμένη,</i>	<i>τυπούμενον.</i>
G. <i>τυπουμένου,</i>	<i>τυπουμένης,</i>	<i>τυπουμένου.</i>

PARADIGM OF THE MIDDLE VOICE.

AORIST I. ἐτυφάμην, *I struck, or did strike, myself.*

INDICATIVE.

S. ἐτυφάμην,	ἐτύφω,	ἐτύφατο,
D. ἐτυφάμεθον,	ἐτύφασθον,	ἐτυφάσθην,
P. ἐτυφάμεθα,	ἐτύφασθε,	ἐτύφαντο.

SUBJUNCTIVE.

S. τυφώμαι,	τύφη,	τύφηται,
D. τυφώμεθον,	τύφησθον,	τύφησθον,
P. τυφώμεθα,	τύφησθε,	τύφωνται.

OPTATIVE.

S. τυφαίμην,	τύφαιο,	τύφαιτο,
D. τυφαίμεθον,	τύφαισθον,	τυφαίσθην,
P. τυφαίμεθα,	τύφαισθε,	τύφαιντο.

IMPERATIVE.

S.	τύφαι,	τυφάσθω,
D.	τύφασθον,	τυφάσθων,
P.	τύφασθε,	τυφάσθωσαν.

INFINITIVE.

τύφασθαι.

PARTICIPLE.

Mas.

Fem.

Neut.

N. τυφάμενος,	τυφαμένη.	τυφάμενον.
G. τυφαμένου.	τυφαμένης.	τυφαμένου.

PARADIGM OF THE MIDDLE VOICE.

AORIST II. ἐτυπόμην, *I struck, or did strike, myself.*

INDICATIVE.

S. ἐτυπόμην,	ἐτύπου,	ἐτύπετο,
D. ἐτυπόμεθον,	ἐτύπεσθον,	ἐτυπέσθην.
P. ἐτυπόμεθα,	ἐτύπεσθε,	ἐτύποντο.

SUBJUNCTIVE.

S. τύπωμαι,	τύπη,	τύπηται,
D. τυπώμεθον,	τύπησθον,	τύπησθον,
P. τυπώμεθα,	τύπησθε,	τύπωνται.

OPTATIVE.

S. τυποίμην,	τύποιο,	τύποιτο,
D. τυποίμεθον,	τύποισθον,	τυποίσθην,
P. τυποίμεθα,	τύποισθε,	τύποιντο.

IMPERATIVE.

S.	τύπου,	τυπέσθω.
D.	τύπεσθον,	τυπέσθων,
P.	τύπεσθε,	τυπέσθωσαν.

INFINITIVE.

τυπέσθαι.

PARTICIPLE.

	Mas.	Fem.	Neut.
N.	τυπόμενος,	τυπομένη,	τυπόμενον.
G.	τυπομένου,	τυπομένης,	τυπομένου.

PARADIGM OF THE MIDDLE VOICE.

PERFECT, *τέτυπα, I have struck myself.*

INDICATIVE.

S.	τέτυπα,	τέτυπας,	τέτυπε,
D.		τετύπατον,	τετύπατον,
P.	τετύπαμεν,	τετύπατε,	τετύपाσι.

SUBJUNCTIVE.

S.	τετύπω,	τετύπῃς,	τετύπῃ,
D.		τετύπητον,	τετύπητον,
P.	τετύπωμεν,	τετύπητε,	τετύπωσι.

OPTATIVE.

S.	τετύποιμι,	τετύποις,	τετύποι,
D.		τετύποιτον,	τετυποιήτην,
P.	τετύποιμεν,	τετύποιτε,	τετύποιεν.

IMPERATIVE.

S.		τέτυπε,	τετυπέτω,
D.		τετύπετον,	τετυπέτων,
P.		τετύπετε,	τετυπέτωσαν.

INFINITIVE.

τετυπέναι.

PARTICIPLE.

	Mas.	Fem.	Neut.
N.	τετυπῶς,	τετυπυῖα,	τετυπός.
G.	τετυπότος,	τετυπυίας,	τετυπότος.

PLUPERFECT, *ἔτετύπειν, I had struck myself.*

INDICATIVE.

S.	ἔτετύπειν,	ἔτετύπεις,	ἔτετύπει,
D.		ἔτετύπειτον,	ἔτετυπείτην,
P.	ἔτετύπειμεν,	ἔτετύπειτε,	ἔτετύπειςαν.

The other moods the same as in the perfect.

PARADIGM OF THE PASSIVE VOICE.

AORIST I. *ἐτύφθην, I was struck.*

INDICATIVE.

S.	ἐτύφθην,	ἐτύφθης,	ἐτύφθη,
D.		ἐτύφθητον,	ἐτυφθήτην,
P.	ἐτύφθημεν,	ἐτύφθητε,	ἐτύφθησαν.

SUBJUNCTIVE.

S.	τυφθῶ,	τυφθῆς,	τυφθῇ,
D.		τυφθῆτον,	τυφθῆτην,
P.	τυφθῶμεν,	τυφθῆτε,	τυφθῶσι.

OPTATIVE.

S.	τυφθείην,	τυφθείης,	τυφθείη,
D.		τυφθείητον,	τυφθειήτην,
P.	τυφθείημεν,	τυφθείητε,	τυφθείησαν.

IMPERATIVE.

S.		τύφθητι,	τυφθήτω,
D.		τύφθητον,	τυφθήτων,
P.		τύφθητε,	τυφθήτωσαν.

INFINITIVE.

τυφθῆναι.

PARTICIPLE.

	Mas.	Fem.	Neut.
N.	τυφθείς,	τυφθειῖσα,	τυφθέν.
G.	τυφθέντος.	τυφθείσης,	τυφθέντος.

PARADIGM OF THE PASSIVE VOICE.

AORIST II. ἐτύπην, *I was struck.*

INDICATIVE.

S.	ἐτύπην,	ἐτύπησ,	ἐτύπη,
D.		ἐτύπητον,	ἐτυπήτην,
P.	ἐτύπημεν,	ἐτύπητε,	ἐτύπησαν.

SUBJUNCTIVE.

S.	τυπῶ,	τυπῆς,	τυπῇ,
D.		τυπῆτον,	τυπῆτον,
P.	τυπῶμεν,	τυπῆτε,	τυπῶσι.

OPTATIVE.

S.	τυπεῖην,	τυπεῖς,	τυπεῖη,
D.		τυπεῖητον,	τυπεῖήτην,
P.	τυπεῖημεν,	τυπεῖητε,	τυπεῖησαν.

IMPERATIVE.

S.		τύπηθι,	τυπήτω,
D.		τύπητον,	τυπήτων,
P.		τύπητε,	τυπήτωσαν.

INFINITIVE.

τυπῆναι.

PARTICIPLES.

	Mas.	Fem.	Neut.
N.	τυπεῖς,	τυπεῖσα,	τυπέν.
G.	τυπέντος,	τυπεῖσης,	τυπέντος.

PARADIGM OF THE PASSIVE VOICE.

PERFECT. *τέτυμμαι, I am, or have been struck.*⁸

INDICATIVE.

S.	τέτυμμαι,	τέτυψαι,	τέτυπται,
D.	τετύμμεθον,	τέτυφθον,	τέτυφθον,
P.	τετύμμεθα,	τέτυφθε,	τετυμμένοι εισί. ¹⁰

SUBJUNCTIVE.¹⁰

S.	τετυμμένος, ᾧ,	ῆς,	ῆ,
D.	τετυμμένω,	ῆτον,	ῆτον,
P.	τετυμμένοι, ᾧμεν,	ῆτε,	ᾧσι.

OPTATIVE.¹⁰

S.	τετυμμένος, εἶην,	εἶης,	εἶη,
D.	τετυμμένω,	εἶητον,	εἶήτην,
P.	τετυμμένοι, εἶημεν,	εἶητε,	εἶησαν,

IMPERATIVE.

S.	τέτυψο,	τετύφω,
D.	τέτυφθον,	τετύφθων,
P.	τέτυφθε,	τετύφθωσαν.

INFINITIVE.

τετύφθαι.

PARTICIPLE.

	Mas.	Fem.	Neut.
N.	τετυμμένος,	τετυμμένη,	τετυμμένον.
G.	τετυμμένου,	τετυμμένης,	τετυμμένου.

PLUPERFECT. *ἐτετύμμην, I had been struck.*⁹

INDICATIVE.

S.	ἐτετύμμην,	ἐτέτυψο,	ἐτέτυπτο,
D.	ἐτετύμμεθον,	ἐτέτυφθον,	ἐτετύφθην,
P.	ἐτετύμμεθα,	ἐτέτυφθε,	τετυμμένοι ἦσαν. ¹¹

The other moods the same as in the perfect.

§ 106. PARADIGM OF CONTRACT VERBS IN ΑΩ.

τιμάω, I honour.

PRESENT TENSE OF THE ACTIVE VOICE.

INDICATIVE.

τιμ-άω, ὦ.	-άεις, ᾶς. ^{12 13}	-άει, ᾶ.
	-άετον, ᾶτον,	-άετον, ᾶτον.
τιμ-άομεν, ὦμεν,	-άετε, ᾶτε.	-άουσι, ὦσι.

SUBJUNCTIVE.

τιμ-άω, ὦ.	-άῃς, ᾶς.	-άῃ, ᾶ.
	-άῃτον, ᾶτον.	-άῃτον, ᾶτον.
τιμ-άωμεν, ὦμεν.	-άῃτε, ᾶτε.	-άωσι, ὦσι.

OPTATIVE.

τιμ-άοιμι, ὦμι.	-άοις, ᾶς.	-άοι, ᾶ.
	-άοιτον, ᾶτον.	-αοίτην, ᾶτην.
τιμ-άοιμεν, ὦμεν.	-άοιτε, ᾶτε.	-άοιεν, ᾶεν.

IMPERATIVE.

τίμ-αε, α.	-άέτω,	άτω.
τιμ-άετον, ᾶτον.	-άέτων,	άτων.
τιμ-άετε, ᾶτε.	-άέτωσαν,	άτωσαν.

INFINITIVE.

τιμ-άειν, ᾶν.^{12 13}

PARTICIPLE.

τιμ-άων, ὦν. τιμ-άουσα, ὦσα. τιμ-άον, ὦν.

IMPERFECT TENSE.

INDICATIVE.

ἐτίμ-αον, ὠν.	-αες, ας.	-αε, α. ^{12 13}
	-άετον, ᾶτον.	-άέτην, ᾶτην.
ἐτιμ-άομεν, ὦμεν.	-άετε, ᾶτε.	-αον, ὠν.

IMPERF. SUBJUNCT. OPTAT. &c. same as the PRESENT.

PARADIGM OF CONTRACT VERBS IN ΑΩ.

τιμάω, *I honour.*

PRESENT TENSE OF THE MIDDLE AND PASSIVE VOICE.

INDICATIVE.

τιμ-άομαι, ὦμαι. -άῃ, ᾧ. -άεται, ᾔται.¹²
 τιμ-αόμεθον, ὠμεθον. -άεσθον, ᾔσθον. -άεσθον, ᾔσθον.
 τιμ-αόμεθα, ὠμεθα. -άεσθε, ᾔσθε. -άονται, ὠνται.

SUBJUNCTIVE.

τιμ-άωμαι, ὦμαι. -άῃ, ᾧ. -άηται, ᾗται.
 τιμ-αώμεθον, ὠμεθον. -άησθον, ᾗσθον. -άησθον, ᾗσθον.
 τιμ-αώμεθα, ὠμεθα. -άησθε, ᾗσθε. -άωνται, ὠνται.

OPTATIVE.

τιμ-αοίμην, ὦμην. -άοιο, ῶο. -άοιτο, ὦτο.
 τιμ-αοίμεθον, ὠμεθον. -άοισθον, ῶσθον. -αοίσθην, ὦσθην.
 τιμ-αοίμεθα, ὠμεθα. -άοισθε, ῶσθε. -άοιντο, ὦντο.

IMPERATIVE.

τιμ-άου, ὦ. -άέσθω, άσθω.
 τιμ-άεσθον, ᾔσθον. -άέσθων, άσθων.
 τιμ-άεσθε, ᾔσθε. -άέσθωσαν, άσθωσαν.

INFINITIVE.

τιμ-άεσθαι, ᾔσθαι.

PARTICIPLE.

τιμ-αόμενος, -ώμενος.
 τιμ-αομένη, -ωμένη.
 τιμ-αόμενον, -ώμενον.

IMPERFECT TENSE.

INDICATIVE.

ἐτιμ-αόμην, ὦμην. -άου, ὦ. -άετο, ᾔτο.
 ἐτιμ-αόμεθον, ὠμεθον. -άεσθον, ᾔσθον. -άεσθην, ᾔσθην.
 ἐτιμ-αόμεθα, ὠμεθα. -άεσθε, ᾔσθε. -άοντο, ὠντο.

IMPERF. SUBJUNCT. OPTAT. &c. same as the PRESENT.

PARADIGM OF CONTRACT VERBS IN ΕΩ.

Φιλέω, *I love.*

PRESENT TENSE OF THE ACTIVE VOICE.

INDICATIVE.

Φιλ-έω,	ῶ.	-έεις, ¹³	εἶς.	-έει,	εἶ.
		-έετον,	εἶτον,	-έετον,	εἶτον.
Φιλ-έομεν,	οὔμεν.	-έετε,	εἶτε.	-έουσι,	οὔσι.

SUBJUNCTIVE.

Φιλ-έω,	ῶ.	-έης,	ῆς.	-έη,	ῆ.
		-έητον,	ῆτον.	-έητον,	ῆτον.
Φιλ-έωμεν,	ῶμεν.	-έητε,	ῆτε.	-έωσι,	ῶσι.

OPTATIVE.

Φιλ-έοιμι,	οἶμι.	-έοις,	οἶς.	-έοι,	οἶ.
		-έοιτον,	οἶτον.	-εοίτην,	οίτην.
Φιλ-έοιμεν,	οἶμεν.	-έοιτε,	οἶτε.	-έοιεν,	οἶεν.

IMPERATIVE.

Φίλ-εε,	εἰ.	-έέτω,	είτω.
Φιλ-έετον,	εἶτον.	-έέτων,	είτων.
Φιλ-έετε,	εἶτε.	-έέτωσαν,	είτωσαν.

INFINITIVE.

Φιλ-έειν, εἶν.¹³

PARTICIPLE.

Φιλ-έων, ὦν.	Φιλ-έουσα, οὔσα.	Φιλ-έον, οὔν.
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IMPERFECT TENSE.

INDICATIVE.

ἔφιλ-εον,	ουν.	-εες,	εις.	-εε,	εἰ.
		-έετον,	εἶτον.	-έέτην,	είτην.
ἔφιλ-έομεν,	οὔμεν.	-έετε,	εἶτε.	-εον,	ουν.

IMPERF. SUBJUNCT. OPTAT. &c. same as the PRESENT.

PARADIGM OF CONTRACT VERBS IN ΕΩ.

φιλέω, *I love.*

PRESENT TENSE OF THE MIDDLE AND PASSIVE VOICE.

INDICATIVE.

Φιλ-έομαι, οὔμαι. -έη, ῆ. -έεται, εἴται.
 Φιλ-εόμεθον, ούμεθον. -έεσθον, εἴσθον. -έεσθον, εἴσθον.
 Φιλ-εόμεθα, ούμεθα. -έεσθε, εἴσθε. -έονται, οὔνται.

SUBJUNCTIVE.

Φιλ-έωμαι, ὦμαι. -έη, ῆ. -έηται, ῆται.
 Φιλ-εώμεθον, ὠμεθον. -έησθον, ῆσθον. -έησθον, ῆσθον.
 Φιλ-εώμεθα, ὠμεθα. -έησθε, ῆσθε. -έωνται, ὦνται.

OPTATIVE.

Φιλ-εοίμην, οίμην. -έοιο, οἶο. -έοιτο, οἶτο.
 Φιλ-εοίμεθον, οίμεθον. -έοισθον, οἶσθον. -έοίσθην, οἶσθην.
 Φιλ-εοίμεθα, οίμεθα. -έοισθε, οἶσθε. -έοιντο, οἶντο.

IMPERATIVE.

Φιλ-έου, οὔ. -έέσθω, εἴσθω.
 Φιλ-έεσθον, εἴσθον. -έέσθων, εἴσθων.
 Φιλ-έεσθε, εἴσθε. -έεσθωσαν, εἴσθωσαν.

INFINITIVE.

Φιλ-έεσθαι, εἴσθαι.

PARTICIPLE.

Φιλ-εόμενος, ούμενος.
 Φιλ-εομένη, ουμένη.
 Φιλ-εόμενον, ούμενον.

IMPERFECT TENSE.

INDICATIVE.

ἐΦιλ-εόμην, οὔμην. -έου, οὔ. -έετο, εἶτο.
 ἐΦιλ-εόμεθον, ούμεθον. -έεσθον, εἴσθον. -έεσθην, εἴσθην.
 ἐΦιλ-εόμεθα, ούμεθα. -έεσθε, εἴσθε. -έοντο, οὔντο.

IMPERF. SUBJUNCT. OPTAT. &c. same as the PRESENT.

PARADIGM OF CONTRACT VERBS IN *οω*.*δηλώω, I manifest.*

PRESENT TENSE OF THE ACTIVE VOICE.

INDICATIVE.

δηλ-όω,	ῶ.	-όεις,	οῖς.	-όει,	οῖ.
		-όετον,	οὔτον.	-όετον,	οὔτον.
δηλ-όομεν,	οὔμεν.	-όετε,	οὔτε.	-όουσι,	οὔσι.

SUBJUNCTIVE.

δηλ-όω,	ῶ.	-όης,	οῖς.	-όῃ,	οῖ.
		-όητον,	ῶτον.	-όητον,	ῶτον.
δηλ-όωμεν,	ῶμεν.	-όητε,	ῶτε.	-όωσι,	ῶσι.

OPTATIVE.

δηλ-όοιμι,	οἶμι.	-όοις,	οῖς.	-όοι,	οῖ.
		-όοιτον,	οἶτον.	-οοίτην,	οἶτην.
δηλ-όοιμεν,	οἶμεν.	-όοιτε,	οἶτε.	-όοιεν,	οἶεν.

IMPERATIVE.

δηλ-όε,	οὔ.	-όέτω,	ούτω.
δηλ-όετον,	οὔτον.	-όέτων,	ούτων.
δηλ-όετε,	οὔτε.	-όέτωσαν,	ούτωσαν.

INFINITIVE.

δηλ-όειν, οὔν.

PARTICIPLE.

δηλ-όων,	ῶν.	δηλ-όουσα,	οὔσα.	δηλ-όον,	οὔν.
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IMPERFECT TENSE.

INDICATIVE.

ἔδηλ-οον,	οον.	-οες,	ους.	-οε,	ου.
		-όετον,	οὔτον.	-όέτην,	ούτην.
ἔδηλ-όομεν,	οὔμεν.	-όετε,	οὔτε.	-οον,	οον.

IMPERF. SUBJUNCT. OPTAT. &c. same as the PRESENT.

PARADIGM OF CONTRACT VERBS IN ω .*δηλώω, I manifest.*

PRESENT TENSE OF THE MIDDLE AND PASSIVE VOICE.

INDICATIVE.

δηλ-οόμαι, οὔμαι. -όῃ, οῖ. -όεται, οὔται.
 δηλ-οόμεθον, ούμεθον. -όεσθον, οὔσθον. -όεσθον, οὔσθον.
 δηλ-οόμεθα, ούμεθα. -όεσθε, οὔσθε. -όονται, οὔνται.

SUBJUNCTIVE.

δηλ-όωμαι, ὦμαι. -όῃ, οῖ. -όηται, ὦται.
 δηλ-οώμεθον, ὠμεθον. -όησθον, ὠσθον. -όησθον, ὠσθον.
 δηλ-οώμεθα, ὠμεθα. -όησθε, ὠσθε. -όωνται, ὠνται.

OPTATIVE.

δηλ-οοίμην, οίμην. -όοις, οῖς. -όοιτο, οῖτο.
 δηλ-οοίμεθον, οίμεθον. -όοισθον, οῖσθον. -οοίσθην, οῖσθην.
 δηλ-οοίμεθα, οίμεθα. -όοισθε, οῖσθε. -όοιντο, οῖντο.

IMPERATIVE.

δηλ-όου, οὔ. -οέσθω, ούσθω.
 δηλ-όεσθον, οὔσθον. -οέσθων, ούσθων.
 δηλ-όεσθε, οὔσθε. -οέσθωσαν, ούσθωσαν.

INFINITIVE.

δηλ-όεσθαι, οὔσθαι.

PARTICIPLE.

δηλ-οόμενος, ούμενος.
 δηλ-οομένη, ουμένη.
 δηλ-οόμενον, ούμενον.

IMPERFECT TENSE.

INDICATIVE.

ἔδηλ-οόμην, ούμην. -όου, οὔ. -όετο, οὔτο.
 ἔδηλ-οόμεθον, ούμεθον. -όεσθον, οὔσθον. -όεσθην, ούσθην.
 ἔδηλ-οόμεθα, ούμεθα. -όεσθε, οὔσθε. -όοντο, οὔντο.

IMPERF. SUBJUNCT. OPTAT. &c. same as the PRESENT.

§ 107. OBSERVATIONS ON THE THREE VOICES.

The following Observations, to which reference is made by numbers from the parts of the verb in the preceding paradigms to which they relate, are designed to point out more particularly, certain changes in the terminations of these parts which frequently occur, and which, without explanation, might perplex and retard the student in his progress. Farther information respecting these and other changes will be found in the table of *dialects* which follows.

ACTIVE VOICE.

OPTATIVE.

1. *a.* In the *optative mood*, instead of the usual terminations -οίμι, -οίς, -οι, &c. the Attic dialect has the following :

Sing.	Dual.	Plur.
-οίην, -οίης, -οίη ;	-οίητον, -οίήτην ;	-οίημεν, -οίητε, -οίησαν.

This form is also used by Ionic and Doric writers.

b. In the optative of the 1 aor. active, instead of the common termination -αιμι, -αις, -αι, &c. the Æolic has, as follows,

Sing.	Dual.	Plur.
-εία, -είας, -ειε ;	-είατον, -ειάτην ;	-είαμεν, -είατε, -ειαν.

The Attics, as well as the Ionians and Dorians, use this form in the 2d and 3d pers. sing. and in the 3d pers. plur.

IMPERATIVE.

2. In the 3d pers. plur. of the *imperative*, in Attic writers, the termination -όντων is more common than -έτωσαν ; thus, in the pres. τυπτόντων for τυπτέτωσαν. For other varieties, see Table of Dialects, § 108. This form is met with also in Doric writers.

INFINITIVE.

3. The infinitive, in the ancient dialects, ended in -έμεναι. It was changed, in the Ionic, into -εμεν ; and afterwards, the μ being rejected, was contracted by the Attics into -ειν.

INDICATIVE, IMPERFECT, AND AORISTS.

4. The Æolians and Dorians use a peculiar form of the imperfect and first and second aorists, which is made by adding the syllable *-κον*, to the usual form of the 2d pers. sing. and then inflecting them like the imperfect; thus, instead of *ἐτυπτον*, *-εσ*, *-ε*, &c. it makes *ἐτύπτεσκον*, *-εσ*, *ε*, &c. in the 1 aor. *ἐτύψασκον*, *-εσ*, *-ε*, &c.; and in the 2d aor. *ἐτύπεσκον*, *-εσ*, *-ε*, &c. Hence the same tenses in the middle voice, and the imperfect, in the passive, make *ἐτυπτέσκημεν*, *-ου*, *-ετο*; 3d pl. *-οντο*, &c.

Note 1. But before the terminations *-κον*, *-κες*, *-κε*, &c. in contracted verbs, diphthongs reject the subjunctive vowel, and in verbs in *μι* the long vowels are changed into their own short ones; as, 2 sing. *ἐποιεῖς*, *ἐποίησκον*; *ἐτίθης*, *ἐτίθεσκον*, &c.

Note 2. This form is used only in the indicative mood; it usually rejects the augment, and is scarcely to be found, except in the sing. number and 3d pers. plur. It is used only to express *repeated* action.

PERFECT SUBJUNCTIVE, &c.

5. The subjunctive and optative of the perfect are sometimes made by a periphrasis of the perf. participle, and the verb *εἰμι*, *I am*; thus, sub. *τετυφώς ὦν*, *ἦς*, *ῆ*, *τετυφότες ἦτον*, &c.; opt. *τετυφώς εἴην*, *εἴης*, *εἴη*. And sometimes the indicative; as, *τετυφώς ἔσομαι*, *I shall have struck*.

PERFECT PARTICIPLE.

6. *-ήκως* and *-άκως*, in the perfect participle, when contracted by syncope into *-ώς*, make the feminine *ῶσα*, instead of *ύια*, and the neuter like the masc. Also *ω* remains in the oblique cases;

thus, *ἔστηκ-ώς*, *-υῖα*, *-ός*; Gen. *-ότος*, &c.
becomes *ἔστῶς*, *ἔστῶσα*, *ἔστῶς*; Gen. *ἔστῶτος*, &c. § 137.
Obs. 3. d.

MIDDLE AND PASSIVE.

2d PERSON SINGULAR.

7. The 2d pers. singular pres. indicative originally ended in *-σαι*. In the Ionic dialect, the *σ* being rejected, it became *-σαι*, and was afterwards contracted into *-η*; (§ 39. R. v. exc.) sometimes by the Attics into *-ει*. In the same manner, in other moods and tenses. In the sub. *-ησαι* became *-ηαι*, and then *-η*. In the imperative imperf. and 2 Aor. *-εσο* became *-εο*, contr. *-ου*; and the 1 aor. mid. *-ασο* became *-αο*, contr. *-ω*. In like manner, in the 2 sing. of the optative, *οισο* became *οιο*, and, being incapable of farther change by contraction, remains in this form.

IMPERATIVE, 3d PLURAL.

8. In the 3d pers. plur. of the imperative, the Ionic, Doric, and especially the Attic writers, use the termination *-ων* instead of *ωσαν*; thus, *τυπτέσθων* for *τυπτέσθωσαν*. See Table of Dialects, § 108.

PERFECT AND PLUPERFECT PASSIVE.

9. The terminations of the perfect, and pluperfect passive, cannot be correctly represented in any paradigm of a mute verb, because the termination, combining with the final mute of the root, undergoes various changes, according to the laws of euphony, (§ 6. 6.) which causes an apparent, but not a real variety in the terminations of these tenses. For the terminations alone, see § 98. III.

a. The terminations preceded by a *π*-mute, as in the paradigm, according to the laws which regulate the combinations of consonants, combine with it as there exhibited; viz.

S. τέτυμμαι, § 6. 6. d.	τέτυψαι, § 6. 6. a.	τέτυπται,
D. τετύμμεθον, do.	τέτυφθον, § 6. 2. & 6. m.	τέτυφθον,
P. τετύμμεθα, do.	τέτυφθε, do.	τετυμμένοι εἰσὶ.

b. Preceded by a *κ*-mute, they combine as follows :

λέλεγμαι,	λέλεξαι, § 6. 6. b.	λέλεκται, § 6. 2.
λελέγμεθον,	λέλεχθον, § 6. 2. & 6. m.	λέλεχθον,
λελέγμεθα,	λέλεχθε, do.	λελεγμένοι εἰσὶ.

c. A *τ*-mute before a consonant in the passive voice, is changed into *σ*, and combines with the terminations of the perfect and pluperfect without change, except where the termination begins with *σ*, in which case one *σ* must be dropped. (§ 6. 6. m. note.)

The terminations in the other moods, and in the pluperfect, combine with the preceding mute in the tense root, according to the same rules.

SUBJUNCTIVE AND OPTATIVE.

10. If the termination in the perf. and pluperf. passive is preceded by a vowel, the circumlocution in the 3d pers. plur. and in the subjunctive and optative moods, as exhibited in the paradigm, becomes unnecessary; thus, in the 3 pers. plur. of the indicative, instead of *πεφίλημένοι εἰσὶ*, *πεφίληνται* is used. But

a. In the subjunctive, the vowel preceding the termination is dropped, and the terminations of the present sub. annexed;

thus, perf. $\pi\epsilon\phi\acute{\iota}\lambda\eta\text{-}\mu\alpha\iota$; subj. $\pi\epsilon\phi\iota\lambda\acute{\omega}\mu\alpha\iota$, $-\tilde{\eta}$, $-\tilde{\eta}\tau\alpha\iota$, &c.; perf. $\kappa\acute{\epsilon}\chi\rho\iota\mu\alpha\iota$; subj. $\kappa\epsilon\chi\rho\acute{\omega}\mu\alpha\iota$, $-\tilde{\eta}$, $-\tilde{\eta}\tau\alpha\iota$.

Exc. But verbs in $-\acute{\omicron}\omega$, frequently retain ω , as a mood-vowel, through all the numbers and persons; as, $\delta\epsilon\delta\eta\lambda\acute{\omega}\mu\alpha\iota$, $-\tilde{\omega}$, $-\tilde{\omega}\tau\alpha\iota$, &c.

b. The optative adds the terminations $-\mu\eta\nu$, $-\omicron$, (viz. from $\sigma\omicron$), $-\tau\omicron$, to the characteristic of the tense, with ι interposed after α , and subscribed with η or ω ; thus,

$\kappa\epsilon\chi\rho\iota\text{-}\mu\eta\nu$,	$\kappa\acute{\epsilon}\chi\rho\iota\text{-}\omicron$,	$\kappa\acute{\epsilon}\chi\rho\iota\text{-}\tau\omicron$, &c.
$\lambda\epsilon\lambda\acute{\upsilon}\text{-}\mu\eta\nu$,	$\lambda\acute{\epsilon}\lambda\upsilon\text{-}\omicron$,	$\lambda\acute{\epsilon}\lambda\upsilon\text{-}\tau\omicron$, &c.
$\epsilon\kappa\tau\alpha\acute{\iota}\text{-}\mu\eta\nu$,	$\epsilon\kappa\tau\alpha\iota\text{-}\omicron$,	$\epsilon\kappa\tau\alpha\iota\text{-}\tau\omicron$.
$\pi\epsilon\phi\iota\lambda\acute{\eta}\text{-}\mu\eta\nu$,	$\pi\epsilon\phi\acute{\iota}\lambda\eta\text{-}\omicron$,	$\pi\epsilon\phi\acute{\iota}\lambda\eta\text{-}\tau\omicron$,
$\delta\epsilon\delta\eta\lambda\acute{\omega}\text{-}\mu\eta\nu$,	$\delta\epsilon\delta\acute{\eta}\lambda\omega\text{-}\omicron$,	$\delta\epsilon\delta\acute{\eta}\lambda\omega\text{-}\tau\omicron$.

Note. Both in the subjunctive and optative, however, these forms are but seldom used, the circumlocution being generally preferred.

IONIC AND DORIC FORMS.

11. In the Ionic and Doric dialects, ν before $-\tau\alpha\iota$ and $-\tau\omicron$, in terminations of these tenses in the 3d pers. plur., is changed into α , so that $-\nu\tau\alpha\iota$ becomes $-\alpha\tau\alpha\iota$ and $-\nu\tau\omicron$, $-\alpha\tau\omicron$; thus, $\lambda\acute{\epsilon}\lambda\upsilon\nu\tau\alpha\iota$ becomes $\lambda\epsilon\lambda\acute{\upsilon}\alpha\tau\alpha\iota$; $\lambda\acute{\epsilon}\lambda\upsilon\nu\tau\omicron$, $\lambda\epsilon\lambda\acute{\upsilon}\alpha\tau\omicron$, &c.

a. As the circumlocution $\tau\epsilon\tau\upsilon\mu\acute{\epsilon}\nu\omicron\iota$ $\epsilon\acute{\iota}\sigma\acute{\iota}$ is used to avoid the cacophony of the regular termination, $\tau\acute{\epsilon}\tau\upsilon\phi\upsilon\nu\tau\alpha\iota$, this being removed by the change of ν into α , the circumlocution in the indicative, of all such verbs, becomes unnecessary. Thus, $\tau\epsilon\tau\upsilon\mu\acute{\epsilon}\nu\omicron\iota$ $\epsilon\acute{\iota}\sigma\acute{\iota}$, is changed into $\tau\epsilon\tau\acute{\upsilon}\phi\alpha\tau\alpha\iota$; $\lambda\epsilon\lambda\epsilon\gamma\mu\acute{\epsilon}\nu\omicron\iota$ $\epsilon\acute{\iota}\sigma\acute{\iota}$, into $\lambda\epsilon\lambda\acute{\epsilon}\chi\alpha\tau\alpha\iota$, &c.

b. If σ (changed from a τ -mute, § 101. 3.) precede the termination, it is changed into δ or θ before $-\alpha\tau\alpha\iota$ and $-\alpha\tau\omicron$; thus, $\sigma\kappa\epsilon\upsilon\acute{\alpha}\zeta\omega$, perf. $\acute{\epsilon}\sigma\kappa\epsilon\upsilon\acute{\alpha}\sigma\mu\alpha\iota$; 3 pers. pl. Ionic $\acute{\epsilon}\sigma\kappa\epsilon\upsilon\acute{\alpha}\delta\alpha\tau\alpha\iota$; $\pi\lambda\eta\theta\omega$, perf. pass. $\pi\acute{\epsilon}\pi\lambda\eta\sigma\mu\alpha\iota$ 3d pers. pl. $\pi\epsilon\pi\epsilon\lambda\acute{\eta}\theta\alpha\tau\alpha\iota$, for $\pi\epsilon\pi\lambda\eta\sigma\mu\acute{\epsilon}\nu\omicron\iota$ $\epsilon\acute{\iota}\sigma\acute{\iota}$.

c. In pure verbs, η or $\epsilon\iota$ before $-\mu\alpha\iota$ is usually changed into ϵ before the Ionic $-\alpha\tau\alpha\iota$ and $-\alpha\tau\omicron$; thus, $\pi\epsilon\phi\acute{\iota}\lambda\text{-}\eta\nu\tau\alpha\iota$ and $-\eta\nu\tau\omicron$ are usually changed into $\pi\epsilon\phi\iota\lambda\text{-}\acute{\epsilon}\alpha\tau\alpha\iota$ and $-\acute{\epsilon}\alpha\tau\omicron$. In like manner, α before $-\alpha\tau\alpha\iota$ and $-\alpha\tau\omicron$ is changed into ϵ to avoid the duplication of the α ; thus, $\acute{\alpha}\nu\alpha\pi\acute{\epsilon}\tau\alpha\nu\tau\alpha\iota$, from $\acute{\alpha}\nu\alpha\pi\epsilon\tau\acute{\alpha}\omega$, becomes $\acute{\alpha}\nu\alpha\pi\epsilon\tau\acute{\epsilon}\alpha\tau\alpha\iota$.

d. In the same manner, ν before the terminations $-\tau\alpha\iota$ and $-\tau\omicron$, in the indicative and optative of the other tenses, but never in the subjunctive, is changed into α ; thus, for $\tau\acute{\upsilon}\pi\tau\omicron\iota\omicron\nu\tau\omicron$ we have $\tau\upsilon\pi\tau\omicron\iota\acute{\alpha}\tau\omicron$; for $\gamma\acute{\epsilon}\nu\omicron\iota\nu\tau\omicron$, $\gamma\epsilon\nu\omicron\acute{\iota}\alpha\tau\omicron$, &c. So also in verbs in $\mu\iota$; as $\tau\acute{\iota}\theta\epsilon\alpha\tau\alpha\iota$ for $\tau\acute{\iota}\theta\epsilon\nu\tau\alpha\iota$; $\acute{\epsilon}\sigma\tau\acute{\epsilon}\alpha\tau\alpha\iota$ for $\acute{\epsilon}\sigma\tau\alpha\nu\tau\alpha\iota$.

e. But in these forms, $\omicron$ before ν is changed into ϵ ; as, $\epsilon\beta\omicron\upsilon\lambda\epsilon\alpha\tau\omicron$ for $\epsilon\beta\omicron\upsilon\lambda\omicron\tau\omicron$.

CONTRACT VERBS.

12. A few contract verbs in $\acute{\alpha}\omega$ contract $\alpha\epsilon$ into η instead of α , according to the rules § 39, VII. 2. They are principally the following; viz.

$\zeta\eta\nu$, to live, from $\zeta\acute{\alpha}\omega$.		$\pi\epsilon\iota\nu\eta\nu$, to hunger, from $\pi\epsilon\iota\nu\acute{\alpha}\omega$.
$\chi\rho\eta\sigma\theta\alpha\iota$, to use, from $\chi\rho\acute{\alpha}\omicron\mu\alpha\iota$.		$\delta\iota\psi\eta\nu$, to thirst, from $\delta\iota\psi\acute{\alpha}\omega$.

Accordingly, besides these forms in the infinitive, we have in the indicative, $\zeta\eta\varsigma$, $\zeta\eta$, $\epsilon\zeta\eta$, $\chi\rho\eta\tau\alpha\iota$, &c. for $\zeta\acute{\alpha}\epsilon\iota\varsigma$, $\zeta\acute{\alpha}\epsilon\iota$, $\epsilon\zeta\alpha\epsilon$, $\chi\rho\acute{\alpha}\epsilon\tau\alpha\iota$, &c.

DORIC AND IONIC FORMS.

13. a. The Dorics, who in other cases use $\bar{\alpha}$ for η , in this case make use of η , without ι subscript, instead of all contractions of $\alpha\epsilon\iota$ and $\epsilon\epsilon\iota$; as, $\delta\epsilon\eta\nu$ for $\delta\epsilon\alpha\nu$; $\kappa\omicron\sigma\mu\eta\nu$ for $\kappa\omicron\sigma\mu\epsilon\iota\nu$. Also, $\alpha\epsilon$ was usually contracted by them into η ; as, $\tau\omicron\lambda\mu\eta\tau\epsilon$ for $\tau\omicron\lambda\mu\acute{\alpha}\epsilon\tau\epsilon$.

b. The Ionic dialect often converts α , in verbs in $-\alpha\omega$, into ϵ ; as,

$\delta\epsilon\acute{\epsilon}\omega$, $\delta\epsilon\acute{\epsilon}\omicron\mu\epsilon\nu$, for $\delta\epsilon\acute{\alpha}\omega$, $\delta\epsilon\acute{\alpha}\omicron\mu\epsilon\nu$; $\chi\rho\acute{\epsilon}\epsilon\tau\alpha\iota$ for $\chi\rho\acute{\alpha}\epsilon\tau\alpha\iota$.

c. The Epic writers, on account of the metre, often insert the kindred long or short vowel before the contracted vowel; as,

$\delta\epsilon\acute{\alpha}\epsilon\iota\nu$, contr. $\delta\epsilon\alpha\nu$, Poet. $\delta\epsilon\acute{\alpha}\alpha\nu$; $\delta\epsilon\acute{\alpha}\omega$, contr. $\delta\epsilon\omega$, Poet. $\delta\epsilon\acute{\rho}\acute{\omega}$.

Participle fem. $\eta\beta\acute{\alpha}\omicron\upsilon\sigma\alpha$, contr. $\eta\beta\acute{\omega}\sigma\alpha$, $\eta\beta\acute{\omega}\omega\sigma\alpha$, &c.

This, from the frequency of its occurrence in Homer, is sometimes called a *Homeric form*.

§ 108. DIALECTS OF VERBS IN ω and $\mu\iota$.

A principal difficulty in learning Greek, arises from the variety of terminations in verbs, according to the different dialects. These can hardly be reduced to any general principles; but a pretty clear idea of them may be formed from the following table. It must be observed, however, that many of the same terminations occur in all the dialects, although that one only is mentioned in which they are the most usual. Besides the *final* syllables, of which this table chiefly consists, the Ionians used to insert a vowel before the last syllable, which the poets often changed into a diphthong; as, $\tau\upsilon\pi\omega$, I. $\tau\upsilon\pi\acute{\epsilon}\omega$, P. $\tau\upsilon\pi\acute{\epsilon}\iota\omega$. So, $\phi\upsilon\gamma\text{-}\epsilon\iota\nu$, I. $\phi\upsilon\gamma\text{-}\acute{\epsilon}\epsilon\iota\nu$; $\beta\acute{\omicron}\text{-}\omega\sigma\iota$, I. $\beta\omicron\text{-}\acute{\omicron}\omega\sigma\iota$; $\delta\epsilon\text{-}\acute{\alpha}\varsigma$, I. $\delta\epsilon\text{-}\acute{\alpha}\alpha\varsigma$.

But as this does not affect the inflexion of the final syllable, it is not noticed in the table.

Those moods and tenses of the middle and passive voices, which agree in termination with the active, and are not here specified, are subject to similar changes in the different dialects with those having the same terminations in the active voice. The same is true respecting the terminations of verbs in $\mu\iota$; so that this table is *general* applying to the terminations here specified, whether they belong to verbs in $-\omega$ or $-\mu\iota$. The *dual* is omitted in the table, as it but seldom occurs. For other changes by dialect, see § 107 throughout.

A TABLE exhibiting the most usual Dialects of the terminations of Greek Verbs.

I. ACTIVE VOICE.

FINITE MOODS.

SINGULAR.

1 PERSON.	$-\eta\mu\iota,$	Æ. $\epsilon\mu\mu\iota$; D. $\epsilon\mu\mu\iota$ and (if from $\alpha\omega$) $\alpha\mu\iota$; as, $\tau\acute{\iota}\theta\text{-}\epsilon\mu\mu\iota$ for $-\eta\mu\iota$; $\acute{\iota}\sigma\tau\text{-}\alpha\mu\iota$ for $\acute{\iota}\sigma\tau\text{-}\eta\mu\iota$.
	$\epsilon\iota\nu,$	I. $\epsilon\alpha$, D. A. η ; as, $\epsilon\kappa\epsilon\chi\acute{\eta}\nu\text{-}\eta$ for $-\epsilon\iota\nu$.
	$\omicron\acute{\iota}\mu\iota,$	A. $\omicron\acute{\iota}\eta\nu$, D. $\acute{\omega}\eta\nu$; as, $\phi\acute{\iota}\lambda\text{-}\omicron\acute{\iota}\eta\nu$ for $-\omicron\acute{\iota}\mu\iota$.
	$\acute{\omega}\mu\iota,$	A. $\acute{\omega}\eta\nu$; as, $\tau\acute{\iota}\mu\text{-}\acute{\omega}\eta\nu$ for $-\acute{\omega}\mu\iota$.
	$\omicron\eta\nu,$	A. $\acute{\omega}\eta\nu$; as, $\delta\acute{\iota}\delta\text{-}\acute{\omega}\eta\nu$ for $\delta\acute{\iota}\delta\text{-}\omicron\acute{\iota}\eta\nu$.
		And so on through all the persons.
2 PERSON.	$\epsilon\iota\varsigma,$	D. $\epsilon\varsigma$, Æ. $\eta\varsigma$; as, $\acute{\alpha}\mu\epsilon\lambda\gamma\text{-}\epsilon\varsigma$ for $-\epsilon\iota\varsigma$.
	$\alpha\varsigma, \eta\varsigma,$	A. $\alpha\sigma\theta\alpha, \eta\sigma\theta\alpha$; as, $\epsilon\phi\text{-}\eta\sigma\theta\alpha$ for $-\eta\varsigma$; $\omicron\acute{\iota}\delta\text{-}\alpha\sigma\theta\alpha$, contr. $\omicron\acute{\iota}\sigma\theta\alpha$ for $\omicron\acute{\iota}\delta\alpha\varsigma$.
	$\alpha\iota\varsigma,$	Æ. A. $\epsilon\iota\alpha\varsigma$; as, $\tau\acute{\upsilon}\psi\text{-}\epsilon\iota\alpha\varsigma$, for $-\alpha\iota\varsigma$.
	$\tilde{\alpha}\varsigma,$	A. D. $\tilde{\eta}\varsigma$; as, $\phi\omicron\iota\tau\text{-}\tilde{\eta}\varsigma$, for $-\tilde{\alpha}\varsigma$.
3 PERSON.	$\epsilon\iota,$	{ pres. D. ϵ , Æ. η ; as, $\tau\acute{\upsilon}\pi\tau\text{-}\eta$ for $-\epsilon\iota$.
		{ plup. A. η , I. $\epsilon\epsilon$; as, $\acute{\epsilon}\tau\epsilon\tau\acute{\upsilon}\phi\text{-}\eta$ for $-\epsilon\iota$.
	$\alpha\iota,$	Æ. A. $\epsilon\iota\epsilon$; as, $\tau\acute{\upsilon}\psi\text{-}\epsilon\iota\epsilon$ for $-\alpha\iota$.
	$\eta,$	I. $\eta\sigma\iota$; as, $\tau\acute{\upsilon}\pi\tau\text{-}\eta\sigma\iota$ for $-\eta$.
	$\tilde{\alpha}, \tilde{\alpha},$	D. $\tilde{\eta}, \tilde{\eta}$; as, $\acute{\iota}\rho\text{-}\tilde{\eta}$ for $-\tilde{\alpha}$.
	$\sigma\iota,$	D. $\tau\iota$; as, $\tau\acute{\iota}\theta\eta\text{-}\tau\iota$ for $-\sigma\iota$.

PLURAL.

1 PERSON.	$-\mu\epsilon\nu,$	D. $\mu\epsilon\varsigma$; as, $\tau\acute{\upsilon}\pi\tau\omicron\text{-}\mu\epsilon\varsigma$ for $-\mu\epsilon\nu$; $\tau\acute{\upsilon}\psi\text{-}\omicron\tilde{\upsilon}\mu\epsilon\varsigma$ or $-\epsilon\tilde{\upsilon}\mu\epsilon\varsigma$ for $-\omicron\mu\epsilon\nu$; $\phi\acute{\iota}\lambda\text{-}\epsilon\tilde{\upsilon}\mu\epsilon\varsigma$ for $-\omicron\tilde{\upsilon}\mu\epsilon\nu$; $\delta\eta\lambda\text{-}\omicron\tilde{\upsilon}\mu\epsilon\varsigma$ for $-\omicron\tilde{\upsilon}\mu\epsilon\nu$.
	$-\eta\mu\epsilon\nu,$	A. $\mu\epsilon\nu$; as, $\tau\acute{\upsilon}\phi\theta\epsilon\iota\text{-}\mu\epsilon\nu$ for $\tau\acute{\upsilon}\phi\theta\epsilon\acute{\iota}\text{-}\eta\mu\epsilon\nu$.

2 PERSON. -ητε,

A. τε ; as, τύφθει-τε for -τυφθεί-ητε.

3 PERSON. -σι,

D. ντι ; as, ᾠδήκ-αντι for -ασι ; ἔχ-ωντι for -ωσι ; λέγ-οντι for λέγ-ουσι ; τελεῖντι for οὔσι ; φιλ-οὔντι for -οὔσι ; τιθ-εντι or -ηντι for -εῖσι ; δίδ-ωντι for οὔσι.

B. into ν ; as, τέτυφ-αν for -ασι.

-ᾶσι, ὄσι, εῖσι, I. ἑασι, ὕασι, ἑασι ; as, δεικν-ύασι for -ὑσι ; τιθ-ἑασι for -εῖσι.

-οὔσι, I. εὑσι, ὀασι, D. οῖσι ; as, διδ-όασι for -οὔσι ; φιλέ-οισι for -ουσι.

-ον, B. οσαν ; as, ἐσχάζ-οσαν for -ον.

-εσαν, -ησαν, -οσαν, -ωσαν, P. -εν, -αν, -ον, -ων ; as, τίθ-εν for -εσαν ; ἔδ-ον for -οσαν ; ἔγν-ων for -ωσαν.

-εισαν, A. I. -εσαν ; as, εἰλήφ-εσαν for -εισαν.

-ήκασι, ἀκασι, Æ. A. ᾶσι ; as, τεθν-ᾶσι for -ήκασι.

-αιεν, Æ. A. -ειαν ; as, τύψ-ειαν for -αιεν.

1.

2.

3.

3.

3.

-άτωσαν, ἔτωσαν, εἴτωσαν, ὀτωσαν, ούτωσαν, A. into

1.

2.

3.

άντων, όντων, ούντων ; as, τυψ-άντων for -άτωσαν ; λεγ-όντων for -έτωσαν ; λυπ-ούντων for -εἴτωσαν.

άον, contr.	ών,	} D. I. εὔν ; as, ἡγαπ-εὔν for -ών.
έον, contr.	οὔν,	

INFINITIVE.

-ειν, -εναι, I. -έμεν, A. D. έμεναι, εὔν, Æ. εν, ἦν ; as, ἐλθ-έμεναι for -ειν ; ἀμέλγ-εν for -ειν ; τίθ-εμεν and -έμεναι for -εναι.

-αι, A. D. έμεναι ; as, τυψ-έμεναι for -αι.

-ᾶν, A. D. -άμεναι, ἦν, Æ. -ην, -ης, -αις ; as, ζῆν for ζᾶν. § 107. 12.

-οὔν, A. D. -όμεναι, D. -εὔν, -ών, Æ. -οῖς, -οῖν ; as, ῥιγ-ών for -οὔν.

PARTICIPLES.

-οὔσα, D. -οῖσα, -εὔσα ; as, ζατ-εὔσα for ζητ-οὔσα.

-ας, -ασα, -αν, D. -αις, -αισα, -αιν ; as, ῥιψ-αις for -ας, &c.

-ηκ-ώς, } -υῖα, -ὀς, A. -ὠς, -ῶσα, -ὠς ; as, ἐστ-ὠς for
 -ακ-ώς, } -ηκώς, § 107. 6. I. -εώς.
 ὠς, Æ. -ων ; as, τετύφ-ων, G. οντος, for -ως,
 -οτος.

II. MIDDLE AND PASSIVE.

FINITE MOODS.

SINGULAR.

1 PERSON. -ομαι, 1 f. D. -οῦμαι ; as, εὐψ-ομαι for -ομαι.
 -οῦμαι, D. -εῦμαι ; as, μαθ-εῦμαι for -οῦμαι.
 -μην, D. -μαν ; as, ἐτύπτο-μαν for -μην.
 2 PERSON. -η, A. -ει, I. indic. -εαι, subj. -ηαι ; as, βούλ-
 ει for -η.
 -ου, I. -εο, D. ευ ; as, μάχ-ευ for -ου.
 -ω, I. -αο ; as, ἐλύσ-αο for -ω.

PLURAL.

1 PERSON. -εθα, D. -εσθα ; as, ἰκόμ-εσθα for -εθα.
 3 PERSON. -νται, -ένοι εἰσί, I. -αται or -έαται ; as, κέαται for
 κείνται ; εἰρύ-αται for -νται ; λελέχ-αται
 for -γμένοι εἰσί, (§ 107. 11).
 -ντο, -ένοι ἦσαν, I. ατο or έατο ; as, πειθοί-ατο for
 -οιντο ; ἐγεν-έατο for -οντο ; ἐστάλ-ατο
 for -μένοι ἦσαν. (§ 107. 11).
 -ησαν, Æ. εν ; as, δυνηθεῖ-εν for -ησαν ; ἔτυφθ-εν
 for -ησαν.
 -ωσαν, A. I. D. ων ; as, λεξάσθ-ων for -ωσαν.

INFINITIVE.

-ῆναι, D. -ήμεναι, Æ. -ῆμεν ; as, λειφθ-ῆμεν for
 -ῆναι.

PARTICIPLES.

-οῦμενος, D. Æ. εύμενος ; as, φιλ-εύμενος for -οῦμε-
 νος.

§ 109. SECOND CONJUGATION.

All verbs of the second conjugation end in *μι*, and are formed from pure verbs of the first, as follows :

1. *-ω* is changed into *-μι*, and the short vowel before it is changed into its own long, or the doubtful vowel lengthened ; thus,

From *σβέω* is formed *σβήμι*, *I extinguish*.

γνώω *γνώμι*, *I know*.

φάω *φημι*, *I say*.

πίω *πῖμι*, *I drink*.

κλύω *κλύμι*, *I hear*.

2. Regular verbs in *-άω*, *-έω*, *-όω*, reduplicate the initial consonant with *ι* in the pres. and imperf. ; thus,

From *δέω* is formed *δί-δημι*, *I bend*.

θέω *τί-θημι*, *I place*.

δόω *δίδωμι*, *I give*.

But *πλέω* makes *πίμπλημι*, *I fill*. (§ 6. 7.)

3. Verbs, beginning with a vowel, prefix *ι*, which is called the *improper reduplication* ; thus,

From *ἔω* is formed *ἵ-ημι*, *I go*.

ἔω *ἵ-ημι*, *I send*.

Obs. 1. So also verbs beginning with *στ* or *πτ*, prefix *ι* with the aspirate ; thus,

From *στάω* is formed *ἵ-στημι*.

πτάω *ἵ-πτημι*.

Obs. 2. The reduplication is not used in verbs whose radical primitive has more than two syllables ; thus,

From *ισάω* comes *ἴσῃμι*, *I know*.

ὀνέω *ὀνήμι*, *I assert*.

Likewise some other verbs ; as,

φάω *φημι*, *I say*, &c. (No. 1.)

Obs. 3. Some verbs which begin with a vowel repeat the first syllable, after the manner of the Attic reduplication, § 128. 5. (c.) ; thus, *ἄλλῃμι* and *ἀλάλλῃμι* ; *ἄχῃμι* and *ἀνάχῃμι*.

§ 110. TENSES OF VERBS IN $\mu\iota$.

1. Of the tenses belonging to verbs in $\mu\iota$, *three only* are of the Second Conjugation ; viz. the PRESENT, IMPERFECT, and 2d AORIST. The other tenses are formed from the primitive, and are of the FIRST CONJUGATION. (See § 154.)

2. Verbs in $\mu\iota$ want the second root and all the tenses formed from it ; viz. the *second future*, the *second aor. pass.*, and the *perfect* and *pluperfect middle*.

Note. Sometimes the primitive verb has the perf. mid. ; thus,

στάω, p. m. ἔσταα, part. ἐστάως, -ῦα, -ος.

γάω, γέγαα, γεγάως, -ῦα, -ος.

3. Several verbs form only the 2d aor. according to this conjugation ; as,

βαίνω from βάω. Root βα. 2d aor. ἔβην, &c.

γινώσκω γνόν γνο ἔγνων, &c.

δύω δυ ἔδυν, &c.

4. Many verbs of this conjugation are *deponent*, having only the passive form, while their signification is active or neuter ; such are δύναμαι, *I can* ; κείμει, *I lie* ; διζήμει, *I seek* ; οἶμαι, *I think*.

§ 111. ANALYSIS OF VERBS IN $\mu\iota$.

As in the first conjugation, so also in the second, every verb consists essentially of *two* parts, the *Root* and the *Termination*.

OF THE ROOT.

The Root of every verb in $\mu\iota$ is the same with that of the verb from which it is derived ; thus,

ἵστημι from στάω, Root of both στα-

τίθημι θέω θε- &c. &c.

Note 1. In this conjugation the *verb-root* has but *one form*, corresponding to the first root in verbs in ω . (§ 88.)

2. To the *verb-root* is prefixed the Reduplication in the present and imperfect in verbs that reduplicate. § 109. 2.

3. The imperfect and 2d aorist are *augmented* in the same manner as verbs of the first conjugation.

4. The root thus changed, as the formation of each tense requires, may be called the **TENSE ROOT**.

§ 112. OF THE TERMINATION.

The terminations in the *first* conjugation consist of two parts, the *mood-vowels* and *final letters*. In the *second* conjugation the mood-vowels are wanting, and the final letters are, properly speaking, the *termination* also. These are attached immediately to the root, and are the same in all verbs belonging to this conjugation.

Obs. As the roots of all verbs in μ end in α , ϵ , o , or υ , these, in combining with the final letters, occasion an *apparent four-fold variety* of inflection, which is usually exhibited in four different paradigms.

§ 113. FINAL LETTERS.

So far as the final letters can be separated from the root, they are as follows:

I. ACTIVE VOICE.

INDICATIVE MOOD.

CHIEF TENSE.			SECONDARY TENSES.			
Sing.	-μι,	-ς,	-σι,	-ν,	-ς,	—,
Dual.	—,	-τον,	-τον,	—,	-τον,	-την,
Plur.	-μεν,	-τε,	-νσι.	-μεν,	-τε,	-σαν.

IMPERATIVE.			INFINITIVE.			
Sing.	—,	-θι,	-τω,	-ναι.		
Dual.	—,	-τον,	-των,	PARTICIPLES.		
Plur.	—,	-τε,	-τωσαν.	N. ντες, -ντεςα, -ντ. G. ντος, &c.		

II. MIDDLE AND PASSIVE VOICES.

INDICATIVE MOOD.

CHIEF TENSE.			SECONDARY TENSES.			
Sing.	-μαι,	-σαι,	-ται,	-μην,	-σο,	-το.
Dual.	-μεθον,	-σθον,	-σθον,	-μεθον,	-σθον,	-σθην.
Plur.	-μεθα,	-σθε,	-νται.	-μεθα,	-σθε,	-ντο.

IMPERATIVE.			INFINITIVE.		
Sing. —, —, —,	-σο,	-σθω,	-σθαι.		
Dual. —, —, —,	-σθον,	-σθων,	PARTICIPLES.		
Plur. —, —, —,	-σθε,	-σθωσαν.	N. -μενος,	-μενη,	-μενον.

Note. The final letters in the middle and passive voices are the same as in the 1st conjugation.

§ 114. COMBINATION OF THE ROOT AND FINAL LETTERS *in the formation of the TENSES, MOODS, &c.*

I. INDICATIVE ACTIVE.

In combining with the final letters in the indicative, the short vowel of the root is changed into its own long in the sing. of the present and imperfect; and in all the numbers in the 2d aor.; thus, ἴστημι from στάω; root στα, (and with the reduplication in the present and imperf. ἴστα,) to which the final letters in the chief tense are added in the *present*, and those of the secondary in the imperf. and 2d aor.; thus,

PRESENT.			IMPERF.			2D AOR.		
S. ἴστη-μι,	-ς,	-σι.	ἴστη-ν,	-ς,	—.	ἔσθη-ν,	-ς,	—.
D. ἴστα—,	-τον,	-τον.	ἴστα—,	-τον,	-την.	ἔσθη—,	-τον,	-την.
P. ἴστα-μεν,	-τε,	-σι.	ἴστα-μεν,	-τε,	-σαν.	ἔσθη-μεν,	-τε,	-σαν.

Exc. τίθημι, δίδωμι, and ἵημι, are excepted, which in the 2d aor. have the long vowel in the singular only.

II. INDICATIVE MIDDLE AND PASSIVE.

In combining the root with the final letters in the middle and passive, the short vowels in the root remain unchanged; thus,

Pres. ἴστα-μαι, -σαι, -ται; Imp. ἰστά-μην, -σο, -το, &c.

III. SUBJUNCTIVE MOOD IN ALL THE VOICES.

In the subjunctive mood, through all the voices, the short vowel of the root, *together with the final letters*, are changed into the ordinary terminations of the subjunctive in the first conjugation; thus, ἴστημι from στάω, root στα.

Active ἴστ-ῶ, ἴστ-ῆς, ἴστ-ῇ; Dual. -ῆτον, -ῆτον, &c.

Mid. & Pass. ἴστ-ῶμαι, -ῆ, -ῆται; Dual. -ῶμεθον, -ῆσθον, -ῆσθον.

Exc. But verbs in -ωμι retain ω through all the persons and numbers; as, δίδω-μι from δέω, root δο.

Active διδ-ῶ, -ῶς, -ῶ; Dual. ῶτον, -ῶτον; Pl. -ῶμεν, &c.

Mid. & Pass. διδῶ-μαι, -ῶ, -ῶται; Dual. -ῶμεθον, -ῶσθον, &c.

IV. OPTATIVE MOOD.

In the optative mood the short vowel of the root is through all the voices changed into its own diphthong, and the final letters of the secondary tenses (§ 113, I.) annexed; to which also, in the *active voice*, η is always prefixed; thus,

Act.	ἵσταί-ην	-ης	-η, &c.	τιθεί-ην,	-ης	-η.
		-ητον	-ήτην,		-ητον	-ήτην.
	ἵσταί-ημεν	-ητε	-ησαν,	τιθεί-ημεν	-ητε	-ησαν.
Mid. & Pass.	ἵσταί-μην	-ο (σθ)	-το,	τιθεί-μην	-ο (σθ)	-το.
	ἵσταί-μεθον	-σθον	-σθην,	τιθεί-μεθον	-σθον	-σθην.
	ἵσταί-μεθα	-σθε	-ντο.	τιθεί-μεθα	-σθε	-ντο.

V. IMPERATIVE MOOD.

The imperative mood through all the voices adds the final letters immediately to the root; as,

	Sing.	Dual.	Plur.
Act.	ἵστα-θι, -το,	-τον, -των,	-τε, -τωσαν.
Mid. & Pass.	ἵστα-σο, -σθω,	-σθον, -σθων,	-σθε, -σθωσαν.

Exc. The 2d aor. changes the short vowel of the root into its own long, as $\sigma\tau\eta$ -θι -το, &c. But $\tau\acute{\iota}\theta\eta\mu\iota$, $\delta\acute{\iota}\delta\omega\mu\iota$, and $\eta\eta\mu\iota$, retain the short vowel and have ς instead of $\theta\iota$ in the 2d sing. as $\theta\acute{\epsilon}$ -ς, $\theta\acute{\epsilon}$ -τω, &c. $\theta\acute{\epsilon}$ -σο, $\theta\acute{\epsilon}$ -σθω, &c.

VI. INFINITIVE MOOD.

The infinitive mood adds the final letters to the root; as, $\eta\sigma\tau\alpha$ -ναι, $\tau\acute{\iota}\theta\epsilon$ -ναι, $\eta\sigma\tau\alpha$ -σθαι, $\tau\acute{\iota}\theta\epsilon$ -σθαι.

Exc. $\tau\acute{\iota}\theta\eta\mu\iota$, $\delta\acute{\iota}\delta\omega\mu\iota$, and $\eta\eta\mu\iota$, are excepted, which in the 2d aor. act. change the short vowel of the root into its own diphthong before the final letters; as, $\theta\epsilon\tilde{\iota}$ -ναι, $\delta\omicron\tilde{\upsilon}$ -ναι, $\epsilon\tilde{\iota}$ -ναι.

VII. PARTICIPLES.

In the active voice participles change the short vowel of the root together with the final letters into the following terminations; viz. in verbs formed from

-άω into	-ὰς,	-ᾶσα,	-άν;	as	$\eta\sigma\tau$ -ὰς,	-ᾶσα,	-άν.
-έω into	-εις,	-εῖσα,	-έν;	as	$\tau\acute{\iota}\theta$ -εις,	-εῖσα,	-έν.
-όω into	-οὺς,	-οῦσα,	-όν;	as	$\delta\acute{\iota}\delta$ -οὺς,	-οῦσα,	-όν.
-ύω into	-ὺς,	-ῦσα,	-ύν;	as	$\delta\epsilon\iota\chi\upsilon$ -ὺς,	-ῦσα,	-ύν.

In the passive voice the final letters are added to the root; as, $\eta\sigma\tau\acute{\alpha}$ -μενος, $\tau\acute{\iota}\theta\acute{\epsilon}$ -μενος, $\delta\acute{\iota}\delta\acute{\omicron}$ -μενος, &c.

Note. In consequence of the apparent fourfold variety in the terminations (§ 112, Obs.), four paradigms are usually given under this con-

jugation. It will greatly diminish the labours of the student and lead to a more correct knowledge of the verb to remember, that though *apparently four*, there is *properly but one, form* of this conjugation; as the final letters, when separated from the root, are *properly* the terminations, and are the same in all the paradigms. By first ascertaining the root, as in § 111, and attending to the changes it undergoes in combination with the *final letters*, as stated in § 114, the whole is mastered at once, without the labour of committing four separate paradigms, and the confusion inseparable from the great number of terminations occasioned by the combination of the different final vowels of the roots with the proper termination or final letters. To enable the student to do this more readily, as well as to shew the manner of combination in the following table, the four paradigms are given together *as one*. In doing this, however, the accents have been omitted in all cases in which their position changes with the termination to be added to the root. The figures 1, 2, &c. in the paradigm refer to the observations § 116.

§ 115. PARADIGM OF VERBS IN -MI.

ACTIVE VOICE.

PRESENT TENSE.

INDICATIVE MOOD, § 114. I.

Sing.	Dual.	Plur.
ἴσκη τίθη δίδω δείκνυ	ἴστα τίθε δίδο δείκνυ	ἴστασι, τίθεισι, δίδουσι, δείκνυσι.
-μι, -ς, -σι,	-τον, -τον,	-μεν, -τε, (-ντισι) ¹

SUBJUNCTIVE, § 114. III.

ἴσῃ τιθῇ δίδῃ	-ῶ, -ῆς, -ῆ, -ῶ, -ῶς, -ῶ,	-ῆτον, -ῆτον, -ῶτον, -ῶτον,	-ῶμεν, -ῆτε, ῶσι. -ῶμεν, -ῶτε, ῶσι.
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OPTATIVE, § 114. IV.

ἴσταί τιθεί δίδοι	-ην, -ης, -η, -ην, -ης, -η,	-ητον, -ήτην, -ημεν, ² -ήτε, -ήσαν.
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IMPERATIVE, § 114, V.

ἴστα -θι ³ τιθε -τι ⁴ (§6,3.Obs.2.) δίδο -θι ⁴ δείκνυ-θι	-τω -τον, -των,	-τε, -τωσαν. ⁵
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INFINITIVE, § 114, VI.

PARTICIPLES, § 114, VII.

ἴστα τιθε δίδο δείκνυ	-ναι,	ἴστα τιθε δίδο δείκνυ	ντες, ντσα, ντ, comb. (§ 6. 6, (o.))	ἴστ-ας -ᾶσα -άν, τιθ-εις -εῖσα -έν, διδ-ους -οῦσα -όν, δείκν-υς -ῶσα -ύν.
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IMPERFECT TENSE, § 116, 6:

INDICATIVE MOOD.

Sing.	Dual.	Plur.
ἴσκη ἐτίθη ἐδίδω ἐδείκνυ	-ν, -ς, —, -τον, -την,	-μεν, -τε, -σαν. ⁷

The other moods in the imperf. the same as in the present.

PARADIGM OF VERBS IN -MI.

ACTIVE VOICE.

SECOND AORIST.

INDICATIVE MOOD, § 114, I.

	Sing.	Dual.	Plur.
ἔσθη	} -ν, -ς, —,	} ἔσθη	} -μεν, -τε, -σαν. ⁷
ἔθει			
ἔδω			

SUBJUNCTIVE, § 114, III.

στ	} -ῶ, -ῆς, -ῆ,	} -ῆτον, -ῆτον,	} -ῶμεν, -ῆτε, -ῶσι,
θ			
δ			

OPTATIVE, § 114, IV.

σταί	} -ην, -ης, -η,	} -ητον, -ήτην,	} -ημεν, -ητε, -ησαν.
θεί			
δοί			

IMPERATIVE, § 114, V.

στη-θι ³	} -τω,	} -τον, -των,	} -τε, -τωσαν.
θε-ς			
δδ-ς			

INFINITIVE, § 114, VI.

PARTICIPLES, § 114, VII.

στη	} -ναι,	στα	} -ντες, -ντσα, ντ,	} { στας, στασα, σταν.
θει		θε		
δοῦ		δο		

com.(§6.6.(o.)) { θεις, θεισα, θέν.
δους, δοῦσα, δόν.

PARADIGM OF VERBS IN $\mu\iota$.

MIDDLE VOICE.

PRESENT TENSE.

INDICATIVE, § 114, II.

	Sing.	Dual.	Plur.
ἴστα τιθε δίδο δείκνυ	} -μαι, -σαι, -ται,	} -μεθον, -σθον, -σθον,	} -μεθα, -σθε, -νται.

SUBJUNCTIVE, § 114, III.

ἴσῃ τιθῇ διδῷ	} -ῶμαι, -ῇ, -ῇται,	} -ῶμεθον, -ῇσθον, -ῇσθον,	} -ῶμεθα, -ῇσθε, -ῶνται.

OPTATIVE, § 114, IV.

ἴσται τιθεῖ δίδοι	} -μην, -ο, (-σο) ³ -το,	} -μεθον, -σθον, -σθην,	} -μεθα, -σθε, -ντο.

IMPERATIVE, § 114, V.

ἴστα τιθε δίδο δείκνυ	} -σο, ³ -σθω,	} -σθον, -σθων,	} -σθε, -σθωσαν.

INFINITIVE, § 114, VI.

PARTICIPLES, § 114, VII.

ἴστα τιθε δίδο δείκνυ	} -σθαι,	ἴσά τιθέ διδό δείκνυ	} -μενος, -μένη, -μενον.

IMPERFECT TENSE.

INDICATIVE, § 114, II.

	Sing.	Dual.	Plur.
ἴστα ἐτιθε ἐδίδο ἐδείκνυ	} -μην, -σο ³ , -το,	} -μεθον, -σθον, -σθην,	} -μεθα, -σθε, -ντο.

The other moods of the imperf. the same as in the present.

PARADIGM OF VERBS IN -MI.

MIDDLE VOICE.

SECOND AORIST.

INDICATIVE MOOD, § 114, II.

	Sing.	Dual.	Plur.
$\epsilon\sigma\tau\alpha$	} -μην, -σο, -το,	} -μεθον, -σθον, -σθην,	} -μεθα, -σθε, -ντο.
$\epsilon\theta\epsilon$			
$\epsilon\delta\omicron$			

SUBJUNCTIVE, § 114, III.

$\sigma\tau$	} -ωμαι, -ῃ, -ῃται,	} -ώμεθον, -ῃσθον, -ῃσθον,	} -ώμεθα, -ῃσθε, -ῶνται.
θ			
δ			
	-ωμαι, -ῶ, -ῶται,	-ώμεθον, -ῶσθον, -ῶσθον,	-ώμεθα, -ῶσθε, -ῶνται.

OPTATIVE, § 114, IV.

$\sigma\tau\alpha\iota$	} -μην, -ο, (σο) ³ -το,	} -μεθον, -σθον, -σθην,	} -μεθα, -σθε, -ντο.
$\theta\epsilon\iota$			
$\delta\omicron\iota$			

IMPERATIVE, § 114, V.

$\sigma\tau\acute{\alpha}$	} -σο, ⁹ -σθω,	} -σθον, -σθων,	} -σθε, -σθωσαν.
$\theta\acute{\epsilon}$			
$\delta\acute{\omicron}$			

INFINITIVE, § 114, VI.

PARTICIPLES, § 114, VII.

$\sigma\tau\acute{\alpha}$	} -σθαι.	$\sigma\tau\acute{\alpha}$	} -μενος, -μένη, -μενον.
$\theta\acute{\epsilon}$		$\theta\acute{\epsilon}$	
$\delta\acute{\omicron}$		$\delta\acute{\omicron}$	

The PRESENT and IMPERFECT PASSIVE are like the PRESENT and IMPERFECT MIDDLE. The SECOND AOR. PASS. is wanting.

Note. For the other tenses of verbs in $\mu\iota$, see § 154 and 155, and for the dialects, § 108.

§ 116. OBSERVATIONS ON VERBS IN *μι*.

ACTIVE VOICE.

1. The final letters of the 3d pers. plur. are properly *-ντι*; and these, combining with the preceding vowel, according to the rules of Euphony, (§ 6. 6. (o)), become *-ᾶσι*, *-εῖσι*, *-ουσι*, *-ῶσι*, *-ωσι*.

2. In the optative, *η* is often dropped before the final letters of the plural, making

-αίμεν, *-αῖτε*, *-αῖεν*; *-εῖμεν*, *-εῖτε*, *-εῖεν*; *-οῖμεν*, *-οῖτε*, *-οῖεν*.

instead of

-αῖημεν, *-αῖητε*, *-αῖησαν*; *-εῖημεν*, &c.

3. *ἴστημι* has sometimes *ἴστη* for *ἴσταθι* in the imperative; and in compounds *στα* is commonly used for *στῆθι*; thus, *ἀναστα* for *ἀναστήθι*; *παράστα* for *παραστῆθι*, &c.

4. So also *τίθημι*, *δίδωμι*, and *ἵημι*, have sometimes *τίθει*, *δίδου*, *ἴει*, for *τίθεσσι*, *δίδουσι*, *ἴεσι*; but these are properly contracted forms of the primitive verb with the reduplication, used in the Ionic and Doric dialects; thus, *τιθέω*, imper. *τίθες*, contr. *τίθει*.

5. As in verbs in *ω*, (§ 107. 2.) so also in those in *μι*, *-έντων* is used for *-έτωνσαν* in the imper. 3d pers. pl.

6. In the imperfect the primitive verb with the reduplication is often used; thus,

	<i>ἐτίθεον</i> ,	<i>ἐτίθεςς</i> ,	<i>ἐτίθες</i> , &c.
contracted	<i>ἐτίθουν</i> ,	<i>ἐτίθεις</i> ,	<i>ἐτίθεις</i> , &c.

7. The terminations *-ασαν*, *-εσαν*, &c. in the 3 pers. plur., are frequently shortened by syncope; as, *ἴσαν* for *ἴτασαν*; *ἐτίθεν* for *ἐτίθεσαν*; *ἔξαν* for *ἔκησαν*.

MIDDLE AND PASSIVE.

8. In the 2d pers. sing. of the *imperfect* indicative, mid. and pass. *σ* is often rejected, and the concurring vowels contracted; thus, *ἴτω* for *ἴτασο*; *τίθου* for *τίθεσο*, &c. So in the *indic. pres.* sometimes *ἴστη* for *ἴστασαι*. Also in the 2d pers. sing. of the *optative*, *σ* is rejected, but the vowels, being incapable of contraction, remain unchanged.

9. The same contraction takes place in the imperative; but in the 2d aor. *θέσο* is contracted into *θοῦ* only in compounds; as, *παράθου*, *ὑπόθου*, &c.

IRREGULAR AND DEFECTIVE VERBS, § 156.

§ 117. I. THE SUBSTANTIVE VERB.

I. Εἰμί, *sum, I am.*

ACTIVE VOICE.

PRESENT TENSE INDICATIVE.

S. εἰμί,	εἶς or εἷ,	ἐστί,
D. ἐστὸν,		ἐστὸν,
P. ἐσμεν,	ἐστε,	εἰσὶ.

SUBJUNCTIVE.

S. ᾧ,	ῥῆς,	ῥῆ,
D. ᾧτον,		ῥήτον,
P. ᾧμεν,	ῥῆτε,	ᾧσι.

OPTATIVE.

S. εἴην,	εἴης,	εἴη,
D. εἴητον,		εἴητην,
P. εἴημεν,	εἴητε,	εἴησαν.

IMPERATIVE.

INFINITIVE.

PARTICIPLE.

S. ἔσο,*	ἔστω,	εἶναι.	M. ὦν,
D. ἔστων,			F. ἔσα,
P. ἔστωσαν.			N. ὄν.

IMPERFECT TENSE INDICATIVE.

S. ᾔην,	ᾔης,	ᾔ or ᾔν,
D. ᾔητον,		ᾔητην,
P. ᾔημεν,	ᾔητε,	ᾔησαν.

The Imperfect of the remaining moods the same as the Present.

MIDDLE VOICE.

IMPERFECT, INDICATIVE.

S. ᾔμεην,	ᾔσας,	ᾔτο,
D. ᾔμεθον,	ᾔσθον,	ᾔσθην,
P. ᾔμεθα,	ᾔσθε,	ᾔντο.

* ἔσο seems to be of the imperative of the middle voice, the rest of the persons appear to be of the active voice; from *ισθι*. See *Apoll. Alex.* 261, 17.

Εἰμί, *I am*, arises from εἶω; from which it has, regularly, the first future, through all moods and persons: thus,

ἔσομαι, ἐσοίμην, ἔσεσθαι, ἔσομενος.

§ 118. THE CHIEF DIALECTS OF εἰμί.

PRESENT.

INDICATIVE.

1.	2.	3.
Sing. εἰμί, D. ἐμῷ, Æ. ἤμι.	εἰς, or εἴ, I. ἔεις, P. ἔει, ἐσσί.	ἐστί, D. ἐντὶ, ἐνὶ.
Plur. ἐσμέν, D. εἰμές, P. ἐμέν, εἰμέν.	ἐστὲ, P. ἐτέ.	εἰσὶ, D. ἐντὶ, Æ. ἐντι, εὖν- τι, P. ἔασι, ἔασσι.

SUBJUNCTIVE.

Sing. ὦ, I. ἔω, P. εἶω.	ἦς, I. ἔης, P. εἶης.	ἦ, I. ἔη, εἶη, ἦσι, ἔησι, P. εἶησι.
Plur. ὦμεν, D. ὦμες, P. εἶωμεν, εἶομεν.	ἦτε.	ῶσι, I. ἔωσι.

OPTATIVE.

Sing. εἶην, I. ἔοιμι.	εἶης, I. ἔοις.	εἶη, I. ἔοι.
Plur. εἶημεν, I. εἶμεν.	εἶητε.	εἶησαν, I. A. εἶεν.

IMPERATIVE.

Sing.	ἔσο, P. ἔσσο, A. ἔσθι.	ἔστω.
Plur.	ἔστε.	ἔστωσαν, A. ἔστων, P. ἔδω- των.

INFINITIVE.

εἶναι, I. ἔμεν, εἶμεν, D. ἔμεναι, ἦμεν, ἦμες, εἶμες, Æ. ἔμμεναι, P. ἔμμεν.

PARTICIPLE.

M. ὦν, I. ἐὼν, Æ. εἷς.	Fem. οὔσα, I. ἐούσα, D. εῦσα, ἐούσα, ἔασσα, Æ. εἶσα, ἔασα.	Neut. ὄν, I. ἐόν, Æ. ἔν.
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IMPERFECT.

Sing. ἦν, I. ἔα, ἦα, P. ἔην, εἶην, ἦην, ἔον, ἦον, ἔσκον.	ἦς, I. ἔες, ἔεις, P. ἦες, ἔας, ἔσκες, Æ. ἦσθα, ἔησθα.	ἦ, or ἦν, I. D. ἦε, ἦς, P. ἔσκε.
Du.	ἦτον, Æ. ἔστον, P. ἔτον, ἦστον.	ἦτην, A. ἦστην, P. ἔστην.
Plur. ἦμεν, D. ἦμες, P. ἔμεν.	ἦτε, I. ἔατε.	ἦσαν, P. ἔσαν, ἔσσαν, ἔσκον.

IMPERFECT MIDDLE.

Plur.

| ἦντο, I. ἔατο, εἶατο.

FIRST FUTURE.

INDICATIVE.

Sing. ἔσομαι, D. ἐσοῦμαι, ἐσεῦμαι, P. ἔσσομαι.	ἔσῃ, A. ἔσει, I. ἔσειαι, ἔσειαι, D. ἐσῇ, ἐσῇ, P. ἔσση.	ἔσεται, D. ἐσεῖται, ἐσσεῖται, P. ἔσσεται.
Plur. ἐσόμεθα, Ἀ. ἐσόμεθα.	ἔσεσθε.	ἔσονται, D. ἐσοῦνται.

INFIN. ἔσεσθαι, P. ἔσσεσθαι.

PARTICIP. ἐσόμενος, P. ἐσόμενος.

§ 119. II. VERBS OF GESTURE, &c.

I. Εἶμι, *I go*.

PRESENT INDICATIVE.

S. εἶμι,	εἶς or εἴ,	εἶσι,
D. ἴτον,	ἴτον,	ἴτον,
P. ἴμεν,	ἴτε,	ἴσι or ἴασι.*

IMPERFECT INDICATIVE.

S. εἶν,	εἶς,	εἴ,
D. ἴτον,	ἴτον,	ἴτην,
P. ἴμεν,	ἴτε,	ἴσαν.

PRESENT IMPERATIVE.

S. ἴθι,	ἴτω,
D. ἴτον,	ἴτων,
P. ἴτε,	ἴτωσαν.

Εἶμι, *I go*, among the Attics, has another imperfect tense of the indicative mood. Thus,

IMPERFECT INDICATIVE ATTIC.

S. ἦεν,	ἦεις,	ἦει,
D. ἦειτον,	ἦειτον,	ἦείτην,
P. ἦειμεν,	ἦειτε,	ἦεῖσαν, or ἦεσαν.

* ἴασι is the Ionic form.

SECOND AORIST.

<i>Indic.</i>	S. ἴον,	ἴες,	ἴε,
	D.	ἴετον,	ἴετην,
	P. ἴομεν,	ἴετε,	ἴον.
<i>Subjunct.</i>	ἴω,	ἴης,	ἴη, &c.
<i>Optat.</i>	ἴοιμι,	ἴοις,	ἴοι, &c.
<i>Imper.</i>		ἴε,	ἴετω, &c.
<i>Infinitive.</i>	ἴναι.		
<i>Particip.</i>	ἴων, ἴσσα,	ἴον, ἴοντος, &c.	

Εἶμι, *I go*, is formed from another verb, *ἔω*, from which it has a regular imperative *ἔε*, contractedly *εἶ*; hence, in composition, *ἄπει*, *abi*; *ἔξει*, *exi*. But *ἔω*, *I go*, itself seems to be abbreviated from the more ancient *ἐέω*,* by an aphæresis, (as, *τέλω* from *ἐτέλω*, and many of the same kind.) But *ἐέω* seems to be also abbreviated, contractedly, in *εἰω*; from which are found various persons of different tenses; as, *εἶσα*; *εἶσας*, or Atticè† *ῆσας*; *εἰσάτην*, Atticè, *εἰσάτην*, &c. *εἶκα*; *εἶκειν*, Atticè *ῆκειν*.

And in the Middle Voice, *εἶσομαι*, *εἴσεται*, *εἶσατο*, *εἰσάμενος*; and in the perfect, *εἶα*, Atticè, *ῆα*, and *ῆια*; and in the pluperfect, *ῆειν* Atticè; which is the same again with the imperfect active Attic: which circumstance, according to certain grammarians, has deceived very many.

Note. *Ἐμι*, in the present tense, is used in a future sense; as *εἴμι*, *I will go*. In the middle voice it signifies *to hasten*.

II. *Ἴημι*, *I go*.

From the same root, *ἔω*, likewise comes *ἴημι*, *I go*; found however, only in a few persons, but these regularly formed like verbs in *μι*; thus,

PRESENT.

<i>Indicative</i> ,	3d pers. sing. ἴησι; 1st pers. plur. ἴεμεν.
<i>Optative</i> ,	3d sing. ἴείη.
<i>Infinitive</i> ,	ἴεναι.
<i>Participles</i> ,	ἴεις, Gen. ἴέντος.

* And *εἶμι* may be from *ἔω*; so by the same analogy *εἴαιμι* may be from *ἐέω*. Also in the imperfect, as from *εἴμι* may be *εἴν*, so from *εἴαιμι* may be *εἴειν*; and with the Attic augment, *ῆειν*.

† So *ἄπησας*, *abiisti*, Plato, Hipp. Maj. 291. C. 8, Steph.

IMPERFECT.

Indicative, ἴεσαν.

2d AORIST.

Participle, εἶς.

MIDDLE VOICE.

PRESENT.

Indicative, ἵεμαι, ἵεται, ἵενται.

Imperative, ἵεσο, ἰέσθω.

Participles, ἰέμενος.

III. Ἰημι, *I send*; is regularly formed in all its parts like τιθημι. In the active voice it signifies *I send another*; in the middle, *I send myself*; and hence the secondary signification, *I desire or wish*.

IV. ἵημαι, *I sit*.

PRESENT INDICATIVE.

S. ἵημαι,	ἵησαι,	ἵηται,
D. ἵμεθον,	ἵσθον,	ἵσθον,
P. ἵμεθα,	ἵσθε,	ἵνται.

IMPERFECT INDICATIVE.

S. ἵμην,	ἵσο,	ἵτο,
D. ἵμεθον,	ἵσθον,	ἵσθην,
P. ἵμεθα,	ἵσθε,	ἵντο.

IMPER.

INFIN.

PARTICIP.

ἵσο, ἵσθω, &c.

ἵσθαι,

ἵμενος, η, ον.

Obs. 1. For ἵνται, the Ionians use ἕται, and the Poets εἵται; so also ἕατο, and εἵατο, for ἵντο. (§ 107, 10. c.)

Obs. 2. The compound κάθημαι, is more common than ἵημαι, which has also the *subjunctive*, κάθωμαι; and the *optative*, καθοίμην; which has also the Ionic forms κατέαται, κατέατο, for κάθνται, κάθηντο.

V. Κεῖμαι, *I lie down*.

PRESENT INDICATIVE.

S. κεῖμαι,	κεῖσαι,	κεῖται,
D. κεῖμεθον,	κεῖσθον,	κεῖσθον,
P. κεῖμεθα,	κεῖσθε,	κεῖνται.

IMPERFECT INDICATIVE.

S. ἐκείμην,	ἔκεισο,	ἔκειτο,
D. ἐκείμεθον,	ἔκεισθον,	ἔκεισθην,
P. ἐκείμεθα,	ἔκεισθε,	ἔκειντο.

IMPER.

INFIN.

PARTICIP.

κεῖσο; κεῖσθω, &c. κεῖσθαι. — κείμενος, η, ον.

I. FUT. MID. κείσομαι, κείσῃ, κείσεται, &c.

Obs. 1. κῆμαι may be regularly derived from κέω, from which, in the active voice, κήμι; in the middle, κέμαι; by contraction, κῆμαι. So also κέεσομαι, κείσομαι.

2. From κέω, by syncope, arises κέω, mid. κέομαι; hence the forms κέονται, ἐκέοντο; κέωμαι, κή, κήται; κείμην, κέοιο, κέοιτο, &c. The subjunctive κῆται also occurs.

3. From κέω also arise the Æolian and Doric forms κέσκω, κέσκομαι, ἐκέσκετο, *Odyss.* φ. 41.

4. For κῆνται, and ἔκειντο, the Ionians use κέαται, ἐκέατο, &c.

VI. Φημί, *I say.*

Φημί, in all the parts in use, is formed regularly like ἴστημι. It is necessary only to observe concerning it,

1. This verb appears to have had, as an ancient form, ἡμί, which occurs in Aristophanes, *Nub.* 1145. whence probably the forms of the imperfect ἦν, ἦς, ἦ, frequently used with δ' ἐγώ and δ' ὅς, (*he*); as, ἦν δ' ἐγώ, *said I*; ἦ δ' ὅς, *said he*.

2. The imperfect ἔφην, is used in the sense of the 2d aor., and hence φάναι is always used in the sense of past time; as, φάναι τὸν Σωκράτη, *that Socrates has said*.

3. When the *present* infinitive is required, it is supplied by λέγειν.

VII. ἴσθμι, *I know*; and οἶδα, *I know*.

ἴσθμι forms its parts regularly like ἴστημι, but is used only in the *present* and *imperfect*, in which it wants the subjunctive and optative. The singular of the present indicative is used by the Dorians only. The imperfect also is seldom used. The parts of ἴσθμι, which are defective or but seldom used, are supplied from οἶδα, the perf. middle of εἶδω, in the sense of the *present*, and its pluperfect ἥδειν, in the sense of the *imperfect*. In like manner the parts of οἶδα not required to complete the defective parts of ἴσθμι, are but seldom used. The two together, by supplying each other's defects, make, as it were, one verb; as follows,

PRESENT.

<i>Indicative,</i>	Sing.	οἶδα, οἶδας, (οἶσθα,) οἶδε,
	Dual.	ἴσατον, (ἴστων,) ἴσατον,
	Plur.	ἴσαμεν, ἴσατε, ἴσασι,
<i>Subjunctive,</i>	Sing.	εἰδ-ῶ, -ῆς, ῆ; D. -ῆτον, &c.
<i>Optative,</i>		εἰδεί-ην, -ης, -η; &c.
<i>Imperative,</i>		ἴσαθι, (ἴσθι,) ἰσάτω, (ἴστω), &c.
<i>Infinitive,</i>		ἰσάναι, and εἰδέναι.
<i>Participles,</i>		ἴσας, ἴσασα, ἴσαν.

IMPERFECT.

<i>Indicative,</i>	Sing.	ῥδειν, ῥδεις, (ῥδειςθα,) ῥδει,
	Dual.	ῥδειτον, ῥδείτεην,
	Plur.	ῥδειμεν, (ῥσμεν,) ῥδείτε, (ῥστε,) ῥδεσαν, (ῥσαν,)
also,	Sing.	ἴσ-ην, -ης, -η, -ατον, &c.

FUTURE.

<i>Indicative.</i>	Sing.	εἴσ-ομαι, -η, -εται, &c. (more rarely εἰδήσω.)
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MIDDLE VOICE.

INDIC. PRES.	Sing.	ἴσα-μαι, -σαι -ται; -μεθον, -σθον, -σθον; &c.
INDIC. IMPERF.		ἰσά-μην, -σο, -το; &c.
INFINITIVE,		ἴσασθαι, PARTICIPLES, ἰσάμεν-ος, -η, -ον.

Note. The aorist, perfect active, &c. are supplied from γινώσκω; as, ἔγνων, ἔγνοκα.

Obs. 1. The dual and plural of the pres. ind. active, are generally shortened by a syncope; thus, ἴστων, ἴστων; ἴσμεν, ἴστε, ἴσασι.

Obs. 2. The Ionians have ἴδμεν in the 1st pers. pl. instead of ἴσμεν.

Obs. 3. In the middle voice, ἴσταμαι, &c. is used for ἴσμαι, in the compound ἐπίσταμαι, *I know*, or *understand*. This, however, is supposed to be rather an Ionic form of the middle, from ἐπίστημι, to which the words τὸν νοῦν, are to be supplied.

§ 120. IMPERSONAL VERBS.

Many verbs are sometimes taken impersonally; as, ἀρέσκει, *it pleases*; ἀρκεῖ, *it is sufficient*; προσήκει, *it is meet*; συμβαίνει, *it follows, it happens*; συμφέρει, *it is profitable*, &c.

But those which are chiefly taken impersonally are the following.

Πρέπει, decet ; ἔπρεπε, decebat ; πρέπειν, decere ; τὸ πρέπον, id quod decet ; and, in the plural, τὰ πρέποντα.

Μέλει, curæ est ; ἔμελε, curæ erat ; μελήσει, curæ erit ; μεμέληκε, curæ fuit.

Δοκεῖ, videtur ; ἐδόκει, videbatur ; ἔδοξε, visum est ; as also, τὸ δοκοῦν, id quod videtur ; and in the plural, τὰ δοκοῦντα.

Δεῖ, oportet ; ἔδει, oportebat ; δεήσει, oportebit ; δεῖν, oporteat ; δεήσῃ, oportuerit ; δεῖν, oportere ; τὸ δεόν, id quod oportet ; and in the plural, τὰ δεόντα.

Χρῆ, oportet ; ἐχρῆν, oportebat ; χρήσει, oportebit ; χρῆναι, and χρῆν, oportere ; τὸ χρέων, id quod oportet.

OBSERVATIONS.

Obs. 1. Μέλει and ἔμελε are formed from μέλω ; but the ancient verb was μελέω, whence μελήσει, and μεμέληκε ; and in Homer μέμηλε, *perf. mid.* for μέμελε, to avoid the concurrence of three short syllables. Homer has also μέμελωκε, by Syncope, and Euphony, for μεμέλωκε, from μελώω, *to take care*.

Obs. 2. Δοκεῖ, and ἐδόκει are from δοκέω ; ἔδοξε, from the ancient δόκω.

Obs. 3. The present, in use is δέω ; but the other tenses are formed from the ancient δεέω.

Obs. 4. Χρῆ may be derived thus : in most of the ancient Greek words many vowels met together ; their number was afterwards lessened by elision and contraction ; as, from the ancient χρεάομαι, are formed χρέομαι, and Ion. χρέομαι. Thus in Herod. we find φοιτεάω, φοιτέω, and φοιτάω. In like manner, ὀνάω, *to benefit*, was formerly ὀνεάω ; whence is formed ὀνεὰρ, for which Homer has ὀνείαρ, to avoid the concurrence of three short syllables ; and so κτάω, or κτάομαι, was formerly κτεάω, whence κτεὰρ, -άτος.

But the Attics generally lessened the number of concurrent vowels by contraction. Thus they said χρεῶνται, for χρεάονται ; ἐχρεῶντο for ἐχρεάοντο ; χρεῶμενος for χρεαόμενος ; and the verbal noun, χρέως, for χρεαός, *debt*. So, in the infinitive, χρεᾶσθαι, χρεῶσθαι, χρῆσθαι.

In this manner from the active χρέω, in the 3d sing. χρέαιε is contracted into χρέα, whence, by contraction again, is made χρῆ. So, in the imperfect, ἐχρέας, ἐχρέα, ἐχρῆ ; infinitive, χρεᾶειν, χρεῶν, χρῆν ; and participle, neuter, τὸ χρεᾶον, χρέων.

§ 121. Other kinds of verbs distinguished by some peculiarity of signification are,

1. **DESIDERATIVE VERBS** ; or those which denote a *desire* or *intention of doing*. They are commonly formed from other verbs by changing -σω of the 1st fut. into a present in -σεῖω ; as, from

γελάω, *I laugh*, 1st fut. γελάσω, is formed γελασεῖω, *I desire to laugh*.
πολεμέω, *I make war*, πολεμήσω, πολεμησεῖω, *I desire war*.

Another form of desideratives is that in -άω or -ιάω, properly from substantives ; as, from θάνατος, *death* ; θανάτάω, *I long for death* ; στρατηγός, *a general* ; στρατηγιάω, *I wish to be a general*. Also from verbs, by first forming substantives from them ; as,

ὠνεῖσθαι, *to buy* ; (ὠνητής,) ὠνητιάω, *I wish to buy*.

κλαίω, *I weep* ; (κλαῦσις,) κλαυσιάω, *I am disposed to weep*.

2. **FREQUENTATIVES** ; or those which signify *repeated action*. These commonly end in -ζω ; as, ῥιπτάζειν, (from ῥίπτειν,) *to throw from one place to another*, Mid. *to throw one's self this way and that, to be restless* ; στενάζειν, (from στένειν,) *to sigh much and deeply* ; so, from αἰτεῖν, *to demand* ; αἰτιῶμαι, *to beg* ; ἔρπειν, *to creep* ; ἐρπύζειν, *to creep slowly*.

3. **INCEPTIVES** ; or those which express the *beginning* or *continued increase* of an action. These commonly end in -σκω ; as, γενεῖασκω, *to begin to have a beard* ; ἡξάσκω, *to grow to manhood* ; (the same as γενειάζω and ἡξάω) ; in part transitive ; as, μεθύσκω, *to intoxicate* ; from μεθύω, *I am intoxicated*.

§ 122. OF THE VERB.

The TENSES of verbs are distinguished by the *Termination*, *Characteristic*, and *Augment*.

MOODS are distinguished by the *Termination* and *Augment*.

NUMBERS and PERSONS are distinguished by the *Termination*.

§ 123. OF THE TERMINATION.

The termination is that part of the verb which is varied by inflection, through the different numbers and persons of the same tense ; thus,

λέγ-Ω, λέγ-ΕΙΣ, λέγ-ΕΙ, λέγ-ΕΤΟΝ, λέγ-ΟΜΕΝ, &c.

RULES.

1. If the first person plural ends in *μεν*, the first person dual is wanting.

2. If the third person plural ends in *-ι*, the third person dual ends in *-ον*.

3. The subjunctive mood of the present tense forms its terminations from the indicative by changing the short vowels into their own long ones, subscribing *ι* and rejecting *υ*.

The subjunctive mood of the other tenses has the same terminations as the present.

4. The termination of the optative mood has always the diphthong *οι*, *αι*, or *ει*.

5. The first future always follows the terminations of the present, as also the second future passive.

But in the second future active and middle, the short vowels immediately after the characteristic are changed into their diphthongs.

6. The second aorists, active and middle, always follow the termination of their imperfect.

But the aorists of the passive borrow their terminations from verbs in *-μι*.

7. The singular number of the middle and passive voice

used formerly to end always in -μαι, -σαι, -ται, or μην, σο, το. The Ionians first struck out σ; and afterwards the Attics contracted the concurring vowels as in the example; thus, τύπτεσαι, τύπτεαι, τυπτέαι, τύπτῃ, τύπτῃ.

But sometimes -σα- is rejected by the Attics, and the remaining vowels contracted by Syneresis; thus,

βούλομαι, *I will*; βούλεσαι, βούλει, βούλει. δίομαι, *I think*; οἶσαι, οἶει, οἶει, &c.

8. The plurals of the third person ending in ον and αν, ended formerly in -σαν and -σαν, which the Bœotians still retain; but by the rest of the Greeks -σα- is rejected.

§ 124. OF THE CHARACTERISTIC.

1. The CHARACTERISTIC of a tense is the letter next the termination. It suffers no change by inflection, but remains invariably the same in the same tense; thus,

γ in λέΓ-ω, λέΓ-εις, λέΓ-οιμι, λέΓ-ειν, λέΓ-ων, &c.

ι in τί-ω, τί-εις, τί-οιμι, &c.

κ in πλέκ-ω, πλέκ-εις, &c.

π in τέρπ-ω, τέρπ-εις, &c.

2. But if the latter of two consonants is either τ or a liquid, the former is the characteristic; thus,

π in τύπτω; κ in τίκτω; μ in τέμνω.

3. A verb is called *Pure*, *Mute*, or *Liquid*, according as the characteristic of the present is a vowel, or a mute, or a liquid; as, τίω, λέγω, στέλλω.

OBSERVATIONS.

Obs. 1. Verbs in -σσω and -ζω, appear to have originally ended in -γω and -δω, from which their other tenses are still regularly formed. The proper characteristic of such verbs therefore is γ or δ, according as they make -ζω or -σω in the first future; thus, § 87, Obs.

Present form.	Original form.	1 Future.	Charac.
πράσσω,	πράγω,	πράξω,	γ.
κράζω,	κράγω,	κράξω,	γ.
πλάσσω,	πλάδω,	πλάσω,	δ.
φράζω,	φράδω,	φράσω,	δ.
ἀρπάζω,	{ ἀρπάγω,	ἀρπάξω,	γ.
	{ ἀρπάδω,	ἀρπάσω,	δ.

Obs. 2. Σ is never the characteristic of the present.

Obs. 3. In verbs not liquid, the characteristic of the 1st future is always σ; thus,

τίω,	1 fut.	τίσ-ω,	λέγω,	1 fut.	λέξ-ω.
πλέκω,		πλέξ-ω.	γράφω,		γράψ-ω.

Obs. 4. In liquid verbs the characteristic of the *present* is also the characteristic of the *future*; thus, μένω, 1st fut. μενῶ; σπείρω, — σπερῶ; στέλλω, — στελῶ; τέμνω, — τεμῶ.

Obs. 5. If a simple consonant stands before -ω in the 1st future, the characteristic of the perfect is κ; if a double consonant, the characteristic is an aspirate of the same order; (§ 4, 1, Obs. 1.) thus,

τίω,	τίσω,	τέτικα,	κ.	τύπτω,	τύψω,	τέτυφα,	φ.
στέλλω,	στελῶ,	ἔσταλκα,	κ.	λέγω,	λέξω,	λέλεχα,	χ.

Obs. 6. All the other tenses are formed from the PRESENT, the 1st FUTURE, and the PERFECT.

§ 125. OF THE AUGMENT.

The indicative mood of every *Preterite tense* is augmented; viz. in verbs beginning with a consonant, by prefixing a syllable to the verb—in verbs beginning with a vowel or diphthong, by lengthening the first letter or syllable.

The first is termed by grammarians the *syllabic*, and the second, the *temporal augment*.

The perfect retains the augment through all the moods.

The present and future have no augment.

I. OF THE SYLLABIC AUGMENT.

1. If the verb begins with a consonant the augment ε is prefixed; thus,

τύπτω, ἔτυπτον, ἔτυψα.

ρ after ε is doubled; thus,

ρίπτω, *I throw*; ῥῥίπτον, ῥῥίψα.

2. In the perfect the initial consonant is repeated before ε; thus,

τύπτω, τύψω, τέτυφα.

Exc. 1. An aspirate repeats its own smooth.

θαυμάζω, <i>I wonder</i> ;	θαυμάσω,	τεθαύμακα.
φαίνω, <i>I shew</i> ;	φανῶ,	πέφαγκα.
χρίω, <i>I anoint</i> ;	χρίσω,	κέχρικα.

Exc. 2. ρ is not repeated; thus,

ρίπτω, ρίψω, ῥῥίφα.

Exc. 3. Verbs beginning with γν-, φθ-, or σ, before or after a consonant, do not reduplicate; thus,

γν-	γνῶω, <i>I know</i> ;	γνώσω,	ἔγνωνκα.
φθ-	φθίω, <i>I corrupt</i> ;	φθίσω,	ἔφθικα.
πσ-	ψεύδω, <i>I deceive</i> ;	ψεύσω,	ἔψευκα.
δσ-	ζάω, <i>I live</i> ;	ζήσω,	ἔζηκα.
σπ-	σπεύδω, <i>I hasten</i> ;	σπεύσω,	ἔσπευκα.
στ-	στέφω, <i>I crown</i> ;	στέψω,	ἔστεφα.

Obs. 1. Sometimes also verbs beginning with κτ and πτ do not reduplicate; as,

κτ-	κτείνω, <i>I kill</i> ;	κτενῶ,	ἔκταγκα.
κτ-	κτίζω, <i>I create</i> ;	κτίσω,	ἔκτικα.
πτ-	πτοέω, <i>I cause to dread</i> ;	πτοήσω,	ἔπτόηκα.

Obs. 2. And sometimes, though rarely, those beginning with γλ, ελ.

3. Verbs which reduplicate the initial consonant in the perfect, prefix ε in the pluperfect indicative as a second augment; thus,

τύπτω, τύψω, τέ-τυφα, ἐ-τε-τύφειν.

But if the perfect does not reduplicate, the pluperfect does not receive a new augment; as,

ῥίπτω, ῥίψω, ἔρριψα, ἔρριψεω.

§ 126. II. THE TEMPORAL AUGMENT.

1. If the verb begins with α, ε, ο, or with αυ, αι, οι, the initial vowel is changed into its own long, and ι of the diphthong subscribed; thus,

α	ἀνύω,	<i>I perform;</i>	ἥνυον.
ε	ἐλπίζω,	<i>I hope;</i>	ἤλπιζον.
ο	ὀπάζω,	<i>I afford;</i>	ὠπάζον.
αυ	αὐξάνω,	<i>I increase;</i>	ἤυξανον.
αι	αἴρω,	<i>I raise;</i>	ἤρων.
οι	οἰκίζω,	<i>I build;</i>	ὠκίζον.

Exc. But ἄω, *I blow*; ἀῶ, *I hear*; ἀηθέσσω, *I am unused*; ἀηδίζομαι, *I loathe*; retain the initial vowel unchanged, as also some verbs derived from οἶκος, οἶνος, οἶωνός, and οἶαξ; as, οἶνίζω, *I smell of wine*; οἶνιζον.

2. ε is often changed into its own diphthong; as,

ἔχω, *I have*; εἶχον.

TABLE OF VERBS WHICH CHANGE ε INTO ΕΙ.

ἐάω, <i>I permit.</i>	ἔπω, <i>I say.</i>
ἐζομαι, <i>I sit.</i>	ἐργάζομαι, <i>I labour.</i>
ἐθίζω, <i>I accustom.</i>	ἐρέω, <i>I say.</i>
ἐλίσσω, <i>I roll.</i>	ἐρπω, <i>I creep.</i>
ἐλκω, <i>I draw.</i>	ἐρπύζω, <i>I creep.</i>
ἐλκέω, <i>I draw.</i>	ἐρύω, <i>I draw.</i>
ἐλκύω, <i>I draw.</i>	ἐστιάω, <i>I entertain.</i>
ἐλέω, ἔλω, <i>I take.</i>	ἔχω, <i>I have.</i>
ἐπομαι, <i>I follow.</i>	

3. If the verb begins with εο, the ε is unchanged and ο augmented; thus,

ἐορτάζω, *I feast*; ἐώρταζον, *I feasted.*

So also in the perfect and pluperfect middle; thus,

ἐόλπα, *I hoped* ;

ἐώλπειν, *I had hoped.*

ἐοργα, *I performed* ;

ἐώργισιν, *I had performed.*

ἐοικε, *it seemed* ;

ἐώκει, *it had seemed.*

4. If the verb begins with any other vowel or diphthong, it is not augmented ; thus,

ἰ	ἵκομαι,	<i>I come</i> ;	ἰκόμεην.
υ	ὕβριζω,	<i>I insult</i> ;	ὕβριζον.
η	ἡχέω,	<i>I sound</i> ;	ἡχέον.
ω	ὥθω,	<i>I push</i> ;	ὥθον.
ει	εἰκάζω,	<i>I compare</i> ;	εἰκάζον.
ευ	εὐθύνω,	<i>I direct</i> ;	εὐθύνον.
ου	οὐτάζω,	<i>I wound</i> ;	οὐτάζον.

Note. ι and υ, when short, instead of the augment are lengthened ; thus,

ἵκομαι, ἰκόμεην ; ὕβριζω, ὕβριζον.

§ 127. PLACE OF THE AUGMENT IN COMPOUND VERBS.

1. Verbs compounded with prepositions, if not derived from compound adjectives or substantives, generally take the augment after the preposition ; as, προσέβαλλω, *I cast to*, προσέβαλλον ; ἐκφέρω, *I carry out*, ἐξέφερον ; συζητέω, *I seek with*, συνεζήτεον.

2. Verbs compounded with δυσ and εὐ, take the augment after the particle, when the simple verb begins with α, ε, ο, or with αυ, αι, οι ; as, δυσαργιστέω, *I am vexed*, δυσηργίστεον ; εὐορκέω, *I swear truly*, εὐώρκεον.

3. But if the simple verb begin with any other vowel or consonant, δυσ is augmented, εὐ remains unchanged ; as, δυστυχέω, *I am unfortunate*, ἐδυστύχεον, δεδυστύχηκα ; εὐτυχέω, *I am fortunate*, εὐτύχηκα.

4. Other compounds generally take the augment at the beginning.

EXCEPTIONS.

The exceptions from these rules are but few, and will be best learned by practice. Some writers augment certain compound verbs in the beginning, and others in the middle ; while other verbs are sometimes augmented in both ; as, ἐπίσταμαι, *I understand*, ἡπιστάμην ; ἀνορθόω, *I erect*, ἠνώρθουν ; καθεύδω, *I sleep*, καθεύδον or ἐκαθευδον ; ἐνοχλέω, *I disturb*, ἠνώχλεον.

§ 128. OBSERVATIONS ON THE AUGMENT.

1. In the early Greek poets the use of the augment is very fluctuating, the same word sometimes occurring with the augment and sometimes without it; as, ἐξέφερε and ἔκφερε, *he carried out*; ἔλαβε and λάβε, *he took*; ἤγε and ἄγεν, *he brought*; ἐδέδεκτο, δέδεκτο, and δέκτο, *he had received*.

From the antiquity of the Ionic, this has been usually considered a peculiarity of that dialect; but it occurs frequently in the Attic writers, particularly in chorusses; as, σύθη for ἐσύθη, *he was driven*; γεγένητο for ἐγεγένητο, *it had been*; ἀνάλωκα for ἀνήλωκα, *I have spent*.

2. In Homer and Hesiod, aorists often receive the reduplication, which remains through all the moods; thus, κεκάμω for κάμω, *I shall have laboured*; λελάβεσθαι for λάβεσθαι, *to have received*.

3. In all dialects, verbs beginning with λ and μ frequently take εἰ as the augment of the perfect; as, εἴληφα for λέληφα, *I have taken*; εἴμαρται for μέμαρται, *it has been decreed*.

4. The Attics often change the simple augment ε into η, and augment the initial vowels of verbs beginning with εἰ and εὖ; as, ἡδυνάμην for ἐδυνάμην, *I was able*; ἤκαζον for εἴκαζον, *I assimilated*; ἡσχόμην for εὐσχόμην, *I prayed*; ᾔδειν for εἶδεν, *I knew*.

5. (a.) In verbs beginning with α, ε, ο, or with αυ, αι, οι, the Attics sometimes prefix ε instead of the usual augment; i. e. they use the *syllabic* instead of the *temporal* augment; as, ἔαξα for ἦξα; ἐάλωκα for ἦλωκα.

(b.) Sometimes they use both; as, ὄράω, *I see*, ἐώραον, ἐώρακα.

(c.) Sometimes in the perfect, the two first letters of the verb are repeated before the ordinary augment; This is called the **ATTIC REDUPLICATION**; thus,

ἀγείρω, <i>I assemble</i> ;	ἡγερεκα,	Atticé, ἀγ-ἡγερεκα.;
ὀζω, <i>I smell</i> ;	ᾠδα,	ὀδ-ᾠδα.
ὀρύσσω, <i>I dig</i> ;	ὠρυχα,	ὀρ-ὠρυχα.

Note 1. The pluperfect sometimes takes a new augment on the initial vowel of the reduplication; thus, ἀκ-ἡκοα, ἡκ-ἡκοειν.

Note 2. This form of the verb frequently changes a long vowel or diphthong into a short or doubtful vowel in the third syllable; thus, ἀλήλιφα for ἡλειφα, and ἀλήλιμμαι for ἡλειμμαι, from ἀλείφω; ἀκήκοα for ἡκουα, from ἀκούω.

5. *Rule.* The *simple augment* is confined to the indicative mood; the *reduplication* remains in all the moods.

FORMATION OF THE TENSES.

§ 129. OF THE FIRST FUTURE, AND THE TENSES DERIVED FROM IT.

GENERAL RULES.

I. In verbs, not liquid, the first future is formed from the present by inserting σ before ω ; thus,

<i>Present.</i>		<i>Future.</i>	
τίω,	<i>I honour ;</i>	τίσω.	
λέγω,	<i>I say ;</i>	λέξω,	} § 6. 6. (a.) (b.)
ελέπω,	<i>I see ;</i>	ελέψω.	
βρέχω,	<i>I water ;</i>	βρέξω.	
γράφω,	<i>I write ;</i>	γράψω.	
τριβω,	<i>I rub ;</i>	τριψω.	

OBSERVATIONS.

1. The Attics often reject σ from άσω, έσω, ίσω, όσω, contracting the remaining vowels when that can be done ; as, έλάσω, *I will drive* ; έλάω, contr. έλῶ ; έλάσεις, έλάεις, contr. έλᾶς, &c. So καλῶ for καλέσω, *I will call* ; οίκτιώ for οίκτισω, *I will pity* ; in the middle voice ὁμοῦμαι for ὁμόσομαι.

2. Attic futures in ίω are not contracted, but inflected like the 2d future.

3. Σ is sometimes elided from the 1st future of pure verbs, especially among the poets, even when -σω is preceded by a long vowel or diphthong ; as, pres. χέω, 1st fut. χεύσω or χεύω.

4. For -σω, the Doric termination is -ξω ; as, γελάξω for γελάσω.

II. Liquid verbs do not insert σ ; they only shorten the penult, if long, by rejecting the latter of two vowels or consonants ; thus,

<i>Present.</i>		<i>1st Future.</i>
μένω,	<i>I remain ;</i>	μενῶ.
σπείρω,	<i>I sow ;</i>	σπερῶ.
φαίνω,	<i>I shew ;</i>	φανῶ.
τέμνω,	<i>I cut ;</i>	τεμῶ.
στέλλω,	<i>I send ;</i>	στελῶ.

Note. The first future of liquid verbs is declined like the 2d future ; thus, μενῶ, μενεῖς, μενεῖ, μενεῖτον, μενούμεν, &c.

OBSERVATIONS.

1. Verbs in -μω, -νω, have the first future Ionic in ἐώ ; (see § 108.) as, νεμέω for νεμῶ ; μενέω for μενῶ.

2. Verbs in -ρω, in Homer, commonly insert σ ; as, ὄρω for ὄρῶ, *I will excite* ; sometimes also verbs in -λω ; as, ἔλσω from ἔλω ; κέλσω from κέλλω.

3. The Attic and Ionic termination, particularly of liquid verbs, is often -ήσω ; as, βαλλήσω for βαλῶ, *I will cast* ; χαιρήσω for χαρῶ, *I will rejoice*.

In mutes, τυπτήσω for τύψω, *I will strike*.

§ 130. SPECIAL RULES FOR MUTES.

1. τ, δ, θ, are rejected before -σω (§ 6. 6. (o.)) ; as,

τύπτω,	<i>I strike ;</i>	τύψω,	<i>rejected.</i>
ᾄδω,	<i>I sing ;</i>	ᾄσω,	τ.
πλήθω,	<i>I fill ;</i>	πλήσω,	δ.
νομίζω,	<i>I think ;</i> (νομίδω,) νομίσω,		θ.
πλάσσω,	<i>I form ;</i> (πλάδω,) πλάσω,		δ.
Attice, πλάττω,	} § 124, Obs. 1. δ.		

Obs. 1. ν also is rejected, but the penult continues long, the doubtful vowel being lengthened and the short vowel changed into its own diphthong ; thus, σκίνδω, *I divide*, σκι'σω ; σπένδω, *I pour*, σπείσω ; πένθω, πείσω, &c.

2. σσω and ζω, have for the most part ξω, (see § 124, Obs. 1.) ; thus,

πράσσω, <i>I do ;</i>	πράξω, (as if from πράγω.)
κράζω, <i>I cry ;</i>	κράξω, (as if from κράγω.)

3. Eight in ζω, have either -σω or -ξω ; viz.

ἁρπάζω, <i>I seize.</i>	ἐμπάζω, <i>I care for.</i>
ἀτιζω, <i>I despise.</i>	μετμεριζω, <i>I think.</i>
διστάζω, <i>I doubt.</i>	βάζω, <i>I speak.</i>
νυστάζω, <i>I sleep.</i>	σαλπίζω, <i>I sound a trumpet.</i>

Note. Σαλπίζω has σαλπίσω, or σαλπίγξω, the latter from σαλπίγγω. So

also πλάζω has πλάγξω, and κλάζω has κλάγξω, from πλάγγω and κλάγγω. Also, λίζω, or λίγγω has λιγξω.

4. Verbs which have rejected the aspirate from the initial letter of the present, (§ 6. 3.) resume it in the future ; thus,

τύφω,	for	θύφω,	<i>I kindle ;</i>	has	θύψω.
τρέφω,	for	τρέφω,	<i>I nourish ;</i>		τρέψω.
τρέχω,	for	τρέχω,	<i>I run ;</i>		τρέξω.
ἔχω,	for	ἔχω,	<i>I have ;</i>		ἔξω.

§ 131. SPECIAL RULES FOR PURE VERBS.

1. -άω, -έω, -όω, change the short vowel into its own long before -σω ; thus,

<i>Present.</i>		<i>1st Future.</i>
τιμάω,	<i>I honour ;</i>	τιμήσω.
φιλέω,	<i>I love ;</i>	φιλήσω.
δηλώω,	<i>I manifest ;</i>	δηλώσω.

§ 132. I. EXCEPTIONS OF VERBS IN αω.

1. -αω, after ε or ι, retains α ; as,

εἰάω,	<i>I permit ;</i>	εἰάσω.
θεάομαι,	<i>I look ;</i>	θεάσομαι.
κοπιάω,	<i>I labour ;</i>	κοπιάσω.
μεδιάω,	<i>I smile ;</i>	μεδιάσω.
ἰάομαι,	<i>I cure ;</i>	ἰάσομαι.

2. -λάω and -ράω, after a vowel, retain α ; as,

γελάω,	<i>I laugh ;</i>	γελάσω.
ὄραω,	<i>I see ;</i>	ὄράσω.

3. Dissyllables in -άω, which do not pass into -ημι, retain α ; as,

κλάω,	<i>I break ;</i>	κλάσω.
σπάω,	<i>I draw ;</i>	σπάσω.

But those which pass into -ημι have ἦσω, except φθάω, *I anticipate*, which has φθάσω.

4. The following also retain *α* ; viz. ἀκροάομαι, πετάω, δαμάω, κρεμάω and ὑφάω ; διφάω has άσω or -ήσω.

§ 133. II. EXCEPTIONS OF VERBS IN *έω*.

1. Ten in -έω retain *ε* ; as,

ἀκέω, *I heal.*

ἀλέω, *I grind.*

ἀρχέω, *I am sufficient.*

έω, *I set or place.*

έμέω, *I vomit.*

νεικέω, *I quarrel.*

ζέω, *I polish.*

ὀλέω, *I destroy.*

τελέω, *I finish.*

τρέω, *I tremble.*

Note. Likewise those which form new presents in -νύω, ννυμι, and -σκω ; as, ἀρέω, ἀρέσκω, 1st fut. ἀρέσω. έω, έννύω, and ννυμι, 1st fut. έσω.

2. Sixteen in έω have έσω or ήσω ; viz.

αἰδέομαι, *I reverence.*

αἰνέω, *I praise.*

ἀκέομαι, *I repair.*

ἀλφέω, *I gain.*

ἀχθέομαι, *I am burdened.*

δέω, *I bind.*

καλέω, *I call.*

κηδέω, *I am afflicted.*

κορέω, *I satisfy.*

μαχέομαι, *I fight.*

ὀζέω (ὀζω), *I smell of.*

ποθέω, *I desire.*

πονέω, *I labour.*

στερέω, *I deprive.*

φορέω, *I carry.*

φρονέω, *I think.*

To these a few others but seldom used may be added ; as, ιοτέω, έλέω, χορέω.

3. Six in -έω have -εύσω ; viz.

πνέω, *I breathe ;* πνεύσω.

πλέω, *I sail ;* πλεύσω.

χέω, *I pour ;* χεύσω.

ρέω, *I flow ;* ρεύσω.

τρέω, *I run ;* τρεύσω.

νέω, *I swim ;* νεύσω.

But ρέω, *I speak ;* has ρήσω.

τρέω, *I place ;* τήσω.

νέω, *I spin ;* νήσω.

§ 134. III. EXCEPTIONS OF VERBS IN -οω.

-όω, in primitive verbs, retains ο ; thus,

ἀρόω,	<i>I plough ;</i>	ἀρόσω.
βόω,	<i>I feed ;</i>	βόσω.
ἐδόω,	<i>I eat ;</i>	ἐδόσω.
ὀμόω,	<i>I swear ;</i>	ὀμόσω.
ὀνόω,	<i>I blame ;</i>	ὀνόσω.

Likewise verbs which form others in -νύω and -σχω.

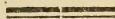
But those which pass into -ωμι, have ὠσω ; thus,

γνώω,	<i>I know ;</i>	γνώμι,	γνώσω.
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§ 135. The following are irregular :

		<i>Future.</i>
καίω,	<i>I burn ;</i>	καύσω.
κλαίω,	<i>I weep ;</i>	κλαύσω.



§ 136. OF THE PERFECT ACTIVE.

GENERAL RULE.

The perfect active is formed from the first future by prefixing the augment, and changing -ω or -σω into κα, -ξω into χα, -ψω into φα ; thus,

ψάλλω,	<i>I sing ;</i>	ψαλῶ,	ἔψαλκα.
τιμάω,	<i>I honour ;</i>	τιμήσω,	τέτιμηκα.
φαίνω,	<i>I shew ;</i>	φανῶ,	πέφαγκα, § 6. 6. (h)
φιλέω,	<i>I love ;</i>	φιλήσω,	πεφίληκα.
λέγω,	<i>I say ;</i>	λέξω,	λέλεχα.
πράσσω,	<i>I do ;</i>	πράξω,	πέπραχα.
γράφω,	<i>I write ;</i>	γράψω,	γέγραφα.
But φρίσσω,	<i>I shudder ;</i>	φρίξω,	} has { πέφρικα. } § 6. 3.
φεύγω,	<i>I flee ;</i>	φεύξω,	

§ 137. SPECIAL RULES CONCERNING THE PENULT.

1. Dissyllables in λω, νω, ρω, change ε into α before -κα of the perfect ; thus,

στέλλω, <i>I send ;</i>	στελῶ,	ἔσταλκα.
τείνω, <i>I extend ;</i>	τενῶ,	τέτακα.
σπείρω, <i>I hope ;</i>	σπερῶ,	ἔσπαρκα.

Note 1. In other verbs the Attics sometimes change ε into ο ; thus,

τρέπω, <i>I turn ;</i>	τρέψῶ,	τέτροφα.
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Note 2. A similar change has taken place in the Iono-Doric λέλογχα, from (λήχω), λάγχω (λαγχάνω), analogous to λήβω, λάμβω, λαμβάνω. Thus also πέποσχε is found for πέπασχε.

2. Dissyllables in είνω, ίνω, ύνω, reject ν before -κα ; thus,

τείνω, <i>I extend ;</i>	τενῶ,	τέτακα.
κρίνω, <i>I judge ;</i>	κρινῶ,	κέκρικα.
δύνω, <i>I rush ;</i>	δυνῶ,	τέθυκα.

Exc. But ν commonly remains in κτείνω and πλύνω ; thus,

κτείνω, <i>I kill ;</i>	κτενῶ,	ἔκταγκα. § 6. 6. (h.)
πλύνω, <i>I wash ;</i>	πλυνῶ,	πέπλυγκα.

3. -μω of the future inserts η before -κα ; likewise ἐάλλω, μένω ; thus,

νέμω, <i>I distribute ;</i>	νεμῶ,	νενέμηκα.
ἐάλλω, <i>I throw ;</i>	εαλῶ,	εεβάληκα.
μένω, <i>I remain ;</i>	μενῶ,	μεμένηκα.

OBSERVATIONS.

Obs. 1. These perfects in -ηκα are probably formed regularly from obsolete verbs in έω ; thus, νεμέω, νεμήσω, νενέμηκα ; but while the perfect thus formed remains, the present and future have given place to the forms now in use.

Obs. 2. Some verbs suffer a syncope in the perfect ; thus,

καλέω, <i>I call ;</i>	καλήσω,	κεκάληκα,	κέκληκα.
In like manner,		δεδέμηκα,	δέδμηκα.
		κεκάμηκα,	κέκμηκα, &c.

Obs. 3. a. Some perfects in -ηκα, from verbs in άω, strike out α before α, and (except in the participles) change η into α ; thus,

from εάω,	βέβηκα,	βέβαα.
from τλάω,	τέτληκα,	τέτλαα, &c.

b. Of the vowels thus brought together, the latter is sometimes rejected ; as,

βεβήκαμεν,	βεβέαμεν,	by syncope βέβαμεν.
τετλήκεναι,	τετλάεναι,	by syncope τέτλαναι.

c. The participles sometimes change η into α, and sometimes not.

d. In either case, by a syncope of the former vowel, ηώς and αώς are changed into -ώς, which remains also in the neuter ; and the feminine, which otherwise ends in υῖα, becomes ῶσα, and in the oblique cases of the masc. and neut. ω is retained ; thus,

Uncontracted.				Contracted.			
βεβηκώς,	βεβα-ώς,	-υῖα,	-ός,	βεβ-ώς,	-ῶσα,	-ώς,	G. -ῶτος.
τεθνηκώς,	τεθνη-ώς,	-υῖα,	-ός,	τεθν-ώς,	-ῶσα,	-ώς,	-ῶτος.
ἔστηκώς,	ἔστη-ώς,	-υῖα,	-ός,	} ἔστ-ώς,	-ῶσα,	-ώς,	-ῶτος.
Or,	ἔστακώς,	ἔστα-ώς,	-υῖα,				

e. The Ionics and Attics insert ε before -ως ; thus, ἔστε-ώς, -εῶσα, -εώς, -ῶτος. But in the poets the ordinary terminations frequently remain after the contraction ; as, ἔστε-ώς, -υῖα, -ός, -ότος.

f. The perfects in which these changes most frequently occur are τέτληκα, τέθνηκα, βέβηκα, ἔστηκα ; and in these the regular form is more common in the singular, and the contracted form in the dual and plural.

§ 138. FIRST FUTURE PASSIVE.

GENERAL RULE.

The first future passive is formed from the perfect active, by rejecting the augment, and changing -α or -κα into -θήσομαι ; thus,

τύπτω,	τύψω,	τέτυφα,	τυφθήσομαι.
λέγω,	λέξω,	λέλεχα,	λεχθήσομαι.
φιλέω,	φιλήσω,	πεφίληκα,	φιληθήσομαι.
φαίνω,	φανῶ,	πέφαγκα,	φανθήσομαι.
ἔδω,	ἐδόσω,	ἤδοκα,	ἐδοθήσομαι.

§ 139. SPECIAL RULES.

I.

Many verbs, which have -κα in the perfect, insert σ before -θήσομαι ; viz.

1. In pure verbs ε, or a doubtful vowel, or a diphthong before κα, inserts σ before -θήσομαι ; thus,

(1.) ε before -κα, inserts σ ; as,

αἰδέομαι,	<i>I reverence ;</i>	ἡδέκα,	ἡδεσθήσομαι.
ἀκέομαι,	<i>I cure ;</i>	ἡκεκα,	ἡκεσθήσομαι.
ἀλέω,	<i>I grind ;</i>	ἡλεκα,	ἡλεσθήσομαι.
ἀρκέω,	<i>I suffice ;</i>	ἡρκεκα,	ἡρκεσθήσομαι.
εἴδω,	<i>I eat ;</i>	ἡδεκα,	ἡδεσθήσομαι.
ξέω,	<i>I polish ;</i>	ἡξεκα,	ἡξεσθήσομαι.
σβέω,	<i>I extinguish ;</i>	ἔσβεκα,	σβεσθήσομαι.
στορέω,	<i>I strew ;</i>	ἔστορέκα,	στορεσθήσομαι.
τελέω,	<i>I perfect ;</i>	τετέλεκα,	τελεσθήσομαι.
τρέω,	<i>I tremble ;</i>	τέτρεκα,	τρεσθήσομαι.

Except five, which have ε before -κα, but do not insert σ before -θήσομαι ; viz.

αἰνέω,	<i>I praise ;</i>	ἦνεκα,	αἶνεθήσομαι.
αὔχέω,	<i>I boast ;</i>	ἦύχεκα,	αὔχεθήσομαι.
ἐμέω,	<i>I vomit ;</i>	ἦμεκα,	ἐμεθήσομαι.
ἐρέω,	<i>I row ;</i>	ἦρεκα,	ἐρεθήσομαι.
ὀλέω,	<i>I destroy ;</i>	ὠλεκα,	ὀλεθήσομαι.

(2.) α before -κα, inserts σ ; as,

γελάω, <i>I laugh.</i>	νάω, <i>I dwell.</i>
ἐράω, <i>I love.</i>	πετάω, <i>I extend.</i>
σλάω, <i>I break.</i>	σπάω, <i>I draw.</i>
ἱλάω, <i>I propitiate.</i>	ὠφάω, <i>I weave.</i>
κλάω, <i>I break.</i>	χαλάω, <i>I relax.</i>
κρεμάω, <i>I suspend.</i>	

Except eight ; viz.

ἀκροάομαι,	<i>I hear.</i>
θεάομαι,	<i>I behold.</i>
ἰάομαι,	<i>I heal.</i>
κονιάω,	<i>I sprinkle with dust.</i>
ὁράω,	<i>I see.</i>
πειράομαι,	<i>I attempt.</i>
περάω,	<i>I pass over.</i>
φωράω,	<i>I catch a thief.</i>

(3.) ι before -κα, inserts σ ; as,

κυλίω,	<i>I roll.</i>
πρίω,	<i>I cut with a saw.</i>
χρίω,	<i>I anoint.</i>

Except one ; viz.

τίω,	<i>I honour.</i>
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(4.) υ before -κα, inserts σ ; as,

ἀνύω,	<i>I perform.</i>
ἀφύω,	<i>I fill.</i>
βλύω,	<i>I overflow.</i>
βύω,	<i>I cover.</i>
ἐλκύω,	<i>I draw.</i>
μεθύω,	<i>I am intoxicated.</i>
μύω,	<i>I shut.</i>
ξύω,	<i>I polish.</i>
πτύω,	<i>I spit.</i>
ϋώ,	<i>I rain.</i>

Except eleven ; viz.

ἀρτύω,	<i>I arrange.</i>
βρύω,	<i>I abound.</i>
δύω,	<i>I go into.</i>
δύω,	<i>I rush.</i>
ἰδρύω,	<i>I place.</i>
κωκύω,	<i>I lament.</i>
κωλύω,	<i>I forbid.</i>
λύω,	<i>I unbind.</i>
μηνύω,	<i>I make known.</i>
ρύω,	<i>I draw.</i>
τρύω,	<i>I bore.</i>

(5.) αι before κα, inserts σ ; as,

κναίω,	<i>I gnaw.</i>
παίω,	<i>I strike.</i>
πταίω,	<i>I strike against.</i>
ῥαίω,	<i>I break in pieces.</i>

(6.) αυ before κα, inserts σ ; as,

κλαίω,	<i>I weep.</i>
θραύω,	<i>I break.</i>
ψαύω,	<i>I touch.</i>

7. ει before κα, inserts σ ; as,

κλείω,	<i>I shut.</i>
σειώ,	<i>I shake.</i>

8. *ευ* before *κα*, inserts *σ* ; as,

γεύω,	<i>I taste.</i>
κελεύω,	<i>I order.</i>
πλέω, πέπλευκα,	<i>I sail.</i>

Except seven ; viz.

δεύω,	<i>I water.</i>
νεύω,	<i>I nod.</i>
νέω,	<i>I swim.</i>
πνέω,	<i>I breathe.</i>
ρέω,	<i>I flow.</i>
σεύω,	<i>I agitate.</i>
χέω,	<i>I pour.</i>

Except, also, many verbs derived from nouns ; as, βασιλεύω.

(9.) *οι* before *κα*, inserts *σ* ; as,

οίω,	<i>I bear ;</i>	οισθήσομαι.
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(10.) *ου* before *κ*, inserts *σ* ; as,

ἀκούω,	<i>I hear.</i>
κολούω,	<i>I mutilate.</i>
κρούω,	<i>I beat.</i>

Except λούω, I wash.

2. *οω*, forming verbs in *μι*, inserts *σ* before *-θή-*
σομαι ; as,

γινῶμι,	from	γνῶω,	<i>I know.</i>
ζώννυμι,	from	ζόω,	<i>I surround.</i>
ρώννυμι,	from	ρόω,	<i>I strengthen.</i>
χρῶννυμι,	from	χρόω,	<i>I colour.</i>
χώννυμι,	from	χόω,	<i>I heap up.</i>

Except two ; viz.

στρώννυμι,	from	στρούω,	<i>I strew, στροθήσομαι.</i>
δίδωμι,	from	δόω,	<i>I give, δοθήσομαι.</i>

3. All verbs which reject a consonant before
σω, insert *σ* before *-θήσομαι* ; as,

τ) ἀνύτω,	<i>I perform.</i>	νυμίζω,	<i>I think.</i>
ἀρύτω,	<i>I draw out.</i>	(θ) πείθω,	<i>I persuade.</i>
δ5) ἀλίζω,	<i>I assemble.</i>	πλήθω,	<i>I fill.</i>
ἀρτίζω,	<i>I arrange.</i>	(σσ) νάσσω,	<i>I heap up.</i>
κτίζω,	<i>I found.</i>	πλάσσω	<i>I form, &c. &c.</i>

Note. ὥσω, *I save*, has σωθήσομαι, from σόω, of the same signification.

II.

Fifteen verbs sometimes insert σ , and sometimes not; viz.

ἀρύω,	ἀρύσω,	<i>I draw.</i>
δράω,	δράσω,	<i>I do.</i>
ζέω,	ζέσω,	<i>I boil.</i>
ἐλάω,	ἐλάσω,	<i>I drive.</i>
καίω,	καύσω,	<i>I burn.</i>
κεράω,	κεράσω,	<i>I mix.</i>
κνάω,	κνήσω,	<i>I scrape.</i>
κορέω,	κορέσω,	<i>I satisfy.</i>
μνάω,	μνήσω,	<i>I call to remembrance.</i>
μηρύω,	μηρύσω,	<i>I draw out.</i>
ὀνόω,	ὀνόσω,	<i>I abuse.</i>
παύω,	παύσω,	<i>I cause to cease.</i>
πνέω,	πνεύσω,	<i>I breathe.</i>
χναύω.	χναύσω,	<i>I nibble.</i>
ψάω,	ψήσω,	<i>I touch.</i>

III.

Seven shorten the long vowel or diphthong before -θήσομαι.

αἰρέω,	<i>I take;</i>	αἰρήσω,	ἦρηκα,	αἰρεθήσομαι.
εὕρεω,	<i>I find;</i>	εὕρήσω,	εὔρηκα,	εὔρεθήσομαι.
ἔχω, or σχέω,	<i>I have;</i>	σχήσω,	ἔσχηκα,	σχεθήσομαι.
πεύθω,	<i>I enquire;</i>	πεύσω,	πέπευκα,	πυσθήσομαι.
σεύω,	<i>I agitate;</i>	σεύσω,	σέσευκα,	συσθήσομαι.
τεύχω,	<i>I make;</i>	τεύξω,	τέτευχα,	τυχθήσομαι.
χέω,	<i>I pour;</i>	χεύσω,	κέχευκα,	χυθήσομαι.

Note. But φεύγω, *I flee*, has either φευχθήσομαι or φυχθήσομαι. Also a few verbs which reject ν before $\kappa\alpha$ of the perfect, sometimes resume it before -θήσομαι; as, κρίνω, κρινῶ, κέκρικα, κριθήσομαι, or κρινθήσομαι.

§ 140. PERFECT PASSIVE.

The perfect passive is formed from its own future by resuming the augment and rejecting -θησο- before -μαι; thus,

φιλέω,	φιληθήσομαι,	πεφίλημαι.
στέλλω,	σταλθήσομαι,	ἔσταλμαι.
τελέω,	τελεσθήσομαι,	τετέλεσμαι.
σεύω,	συθήσομαι,	σέσυμαι.

§ 141. SPECIAL RULES.

1. χ before μ , is changed into γ ; φ or ν , into μ .

λέγω,	λεχθήσομαι,	λέλεγμαι.
τύπτω,	τυφθήσομαι,	τέτυμμαι.
φαίνω,	φανθήσομαι,	πέφαμμαι.

Note. For the principle of this rule, see § 6. 6. e, d, k.

Obs. 1. In the first person singular, χ after γ ; and φ after a liquid, are rejected before $-μαι$, but resumed in the other person; as,

χ after γ .	1st. Fut. Pass.	Perf. P.	1st. Pers.	2d. Pers.	3d. Pers.
ἐλέγχω,	ἐλεγχθήσομαι,	ἤλεγ-μαι,	ἤλεγ-ξαι,	-κται.	

π after a liquid.

θάλλω,	ταλφθήσομαι,	τέθαλ-μαι,	τέθαλ-ψαι,	-πται.
πέμπω,	πεμφθήσομαι,	πέπεμ-μαι,	πέπεμ-ψαι,	-πται.
τέρπω,	τερφθήσομαι,	τέτερ-μαι,	τέτερ-ψαι,	-πται.

Obs. 2. In the Attic dialect, μ is changed into σ before $-μαι$; thus,

πέφαμμαι	Atticè	πέφασμαι.
πέπλυμμαι,		πέπλυσμαι.

2. Aspirates before τ , are changed into their own smooth mutes; (see § 6. 2.).

ἤλεγμαι,	ἤλεγξαι,	ἤλεγκται,	not -χται.
λέλεγμαι,	λέλεξαι,	λέλεκται,	not -χται.
γέγραμμαι,	γέγραψαι,	γέγραπται,	not -φται.

3. Three change ε into α before $-μαι$; as,

τρέπω,	τέτραμμαι.		στρέφω,	ἔστραμμαι.
τρέφω,	τέθραμμαι.			

Obs. 1. σ before $-θησομαι$, is sometimes rejected before $-μαι$; as, μνησθήσομαι, μέμνημαι.

Obs. 2. Others, which have not σ before $-θήσομαι$, insert it before $-μαι$; as, σωθήσομαι, σέσωσμαι.

3. η before -χα, returns before -μαι; as, εὔρηχα, εὔρεθῆσομαι, εὔρημαι.

§ 142. OF THE SECOND FUTURE.

The second future is formed from the present by shortening the penult and circumflexing $\tilde{\omega}$; as,

στέφω,	<i>I crown;</i>	στεφῶ.
τέκω,	<i>I bear;</i>	τεκῶ.
ἄρω,	<i>I fit;</i>	ἀρῶ.
τίω,	<i>I honour;</i>	τιῶ.
λύω,	<i>I loose;</i>	λυῶ.
ἀμύνω,	<i>I protect;</i>	ἀμυνῶ.

§ 143. The penult, when long, is shortened in three ways:

1. Long vowels are changed into α ; thus,

σῆπω,	<i>I corrupt;</i>	σαπῶ.
τρῶγω,	<i>I eat;</i>	τραγῶ.

2. In diphthongs α is retained, ϵ is rejected; thus,

φαίνω,	<i>I shew;</i>	φανῶ.
καίω,	<i>I burn;</i>	καῶ.
παύω,	<i>I cause to cease;</i>	παῶ.
λείπω,	<i>I leave;</i>	λιπῶ.
φεύγω,	<i>I flee;</i>	φυγῶ.

Exc. But liquid dissyllables change $\epsilon\iota$ into α ; polysyllables into ϵ ; as,

Dissyllables,	τείνω,	<i>I extend;</i>	τανῶ.
	σπείρω,	<i>I hope;</i>	σπαρῶ.
	φθείρω,	<i>I corrupt;</i>	φθαρῶ.
Polysyllables,	ἀγείρω,	<i>I assemble;</i>	ἀγερῶ.
	ἐγείρω,	<i>I excite;</i>	ἐγερῶ.
	ὀφείλω,	<i>I owe;</i>	ὀφελῶ.

3. In consonants τ is rejected, and the last of two liquids ; thus,

τύπτω,	<i>I strike ;</i>	τυπῶ.
βάλλω,	<i>I throw ;</i>	βαλῶ.
ψάλλω,	<i>I sing ;</i>	ψαλῶ.
κάμνω,	<i>I labour ;</i>	καμῶ.

Note. But if, of two consonants the latter is neither τ nor a liquid, or if three consonants concur, the penult cannot be shortened ; thus,

θάλλω,	<i>I warm ;</i>	θαλῶ.
μάρπτω,	<i>I seize ;</i>	μαρπῶ.

§ 144. SPECIAL RULES.

I. In dissyllables, ϵ before or after a liquid is changed into α ; thus,

πλέκω,	<i>I fold ;</i>	πλακῶ.
στέλλω,	<i>I send ;</i>	σταλῶ.
τέμνω,	<i>I cut ;</i>	ταμῶ.
πέσθω,	<i>I lay waste ;</i>	παρθῶ.

Exc. But ϵ after λ remains in λεγῶ, ελεπῶ, and φλεγῶ,

II. In a few verbs the mute, which is the characteristic of the present, is changed into another of its own order ; thus,

1. σμύχω and φύχω take -γω in the second future.
2. ελάπτω, κρύπτω, and καλύπτω, take -σω.
3. ἄπτω, βάπτω, θάπτω, σκάπτω, with δρύπτω, γρίπτω, γράπτω, take -φω.

1.

σμύχω,	<i>I burn ;</i>	σμυγῶ.
φύχω,	<i>I breathe ;</i>	φυγῶ.

2.

βλάπτω,	<i>I hurt ;</i>	ελαβῶ.
κρύπτω,	<i>I conceal ;</i>	κρυβῶ.
καλύπτω,	<i>I cover ;</i>	καλυβῶ.

3.

ἄπτω,	<i>I bind ;</i>	ἀφῶ.
ἐάπτω,	<i>I dip ;</i>	ἐαφῶ.
θάπτω,	<i>I bury ;</i>	ταφῶ. § 6. 3.
σκάπτω,	<i>I dig ;</i>	σκαφῶ.
δρύπτω,	<i>I lacerate ;</i>	δρυφῶ.
ῥίπτω,	<i>I throw ;</i>	ῥιφῶ.
ῥάπτω,	<i>I sew ;</i>	ῥαφῶ.

III. 1. Verbs in -σσω or -ζω, which have -ξω in the first future, make γω in the second ; thus,

πράσσω,	<i>I make ;</i>	πράξω,	πραγῶ.
κράζω,	<i>I cry out ;</i>	κράξω,	κραγῶ.

2. But verbs in -ζω, which have -σω in the first future, make -δω in the second ; thus,

φράζω,	<i>I say ;</i>	φράσω,	φραδῶ.
ἕζω,	<i>I sit ;</i>	ἔσω,	ἐδῶ.

Note. Of the latter class most verbs want the second future.

IV. Verbs in -άω and -έω, after a consonant have the second future like the present contracted ; thus,

τιμάω,	<i>I honour ;</i>	τιμῶ.
φιλέω,	<i>I love ;</i>	φιλῶ.

Note. This rule applies to verbs of three syllables ; most others want the 2d future.

Exc. In Homer, some dissyllables in άω, έω, circumflect the ω without contracting ; thus, εάω, *I go*, 2d fut. βαῶ, (p. m. ἐέβαα) ; μάω, *I desire*, μαῶ, (p. m. μέμαα).

§ 145. VERBS WHICH WANT THE 2d FUTURE.

Some verbs want the second future and the tenses formed from it ; viz.

1. Verbs in άω.
2. Pure polysyllables which have υ in the penult.
3. Verbs in -άω, -έω, after a vowel.

4. Verbs in -άω and -έω, which, being contracted, form a monosyllable.

Exc. σχέω, σείω, and σπάω, which have σχῶ, σέω, σπῶ.

Note. Verbs in άω and έω, *generally* want the second future if the present, when contracted, has more than two syllables.

§ 146. PERFECT MIDDLE.

GENERAL RULE.

The perfect middle is formed from the second future active, by prefixing the augment, and changing ῶ into α; thus,

τύπτω,	<i>I strike;</i>	τύπῶ,	τέτυπα.
κράζω,	<i>I cry;</i>	κράγῶ,	κέκραγα.

§ 147. SPECIAL RULES FOR THE PENULT.

1. ε of the future, is changed into ο; thus,

λέγω,	<i>I say;</i>	λεγῶ,	λέλογα.
ἀγείρω,	<i>I excite;</i>	ἀγερῶ,	ἤγορα.
ὀρέγω,	<i>I stretch out;</i>	ὀρεγῶ,	ὠρογα.

Ex. 1. But ἐδω, *I eat;* ἐδῶ, has ἤδα, Atticé ἐδηδα.

Ex. 2. Some polysyllables retain ε; as,

ἀγγέλλω,	ἀγγελῶ,	ἤγγελα.
τελέω,	τελῶ,	τέτελα.

Likewise λαγχάνω, and compounds of βάλλω, have ο; thus,

λαγχάνω,	<i>I obtain by lot;</i>	λαγχῶ,	λέλογχα.
ἀναβάλλω,	<i>I throw upward;</i>	ἀναβαλῶ,	ἀναβέβολα.

2. α of the future, from ε or ει, is changed into ο; thus,

πλέκω,	<i>I fold;</i>	πλακῶ,	πέπλοκα.
σπείρω,	<i>I hope;</i>	σπαρῶ,	ἔσπορα.
τείνω,	<i>I extend;</i>	τανῶ,	τέτονα.
τέμνω,	<i>I cut;</i>	ταμῶ,	τέτομα.

3. ι of the future, from ει of the present, is changed into οι; thus,

λείπω,	<i>I leave;</i>	λιπῶ,	λέλοιπα.
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4. *α* of the future, from *η* or *αι*, is changed into *η*; thus,

σῆπω, *I corrupt*; σαπῶ, σέσῃπα.
φαίνω, *I shew*; φανῶ, πέφῃνα.

Likewise θάλλω, and κλάζω, have *η*; thus,

θάλλω, *I flourish*; θαλῶ, τέθηλα.
κλάζω, *I sound*; κλαγῶ, κέκληγα.

Note 1. φεύγω and κεύθω have πέφευγα or πέφυγα, and κέκευθα or κέκυθα.

Note 2. If the penult of the perfect middle formed according to the rules, be *a* or *o*, and at the same time the initial vowel, it receives the augment; thus, ἄγω, ἀγῶ, p. m. ἤγα; ἔθω, ἐθῶ, p. m. (not ἔθα, but) ὤθα, Atticé ἐιώθα, with a double augment, ὄζω, ὀδῶ, ὤδα, Atticé δδώδα.

Note 3. But if it be *αι*, it is not augmented; as, εἶδω, ἰδῶ, οἶδα.

Note 4. ἀκούω wants the 2d. future, but has the p. m. ἤκοα, Atticé ἀκήκοα.

§ 148. A Verb is conjugated through all its primary tenses, as follows :

- | | | | | |
|------------|--------|----------|--------------|------------|
| 1. τύπτω, | τύψω, | τέτυπα, | τυφθήσομαι, | τέτυμμαι. |
| 2. τύπτω, | τυπῶ, | τέτυπα. | | |
| 1. στέλλω, | στελῶ, | ἔσταλκα, | σταλθήσομαι, | ἔσταλμαι. |
| 2. στέλλω, | σταλῶ, | ἔστολα. | | |
| 1. πείθω, | πείσω, | πέπεικα, | πείσθήσομαι, | πέπεισμαι. |
| 2. πείθω, | πιθῶ, | πέποιθα. | | |

LIST of REGULAR VERBS in *ω*, for exercise in conjugation, and on the preceding RULES.

λέγω,	<i>I say.</i>	κτείνω,	<i>I slay.</i>
σπείρω,	<i>I sow.</i>	κρίω,	<i>I anoint.</i>
πλήθω,	<i>I fill.</i>	ὕβριζω, -ίσω,	<i>I insult.</i>
πλάσσω, -σω,	<i>I form.</i>	λύω,	<i>I loose.</i>
πράσσω, -ξω,	<i>I do.</i>	τρέφω,	<i>I nourish.</i>
φαίνω,	<i>I shew.</i>	νομίζω, -ίσω,	<i>I think.</i>
τέμνω,	<i>I cut.</i>	κράζω, -ξω,	<i>I cry.</i>
κινέω,	<i>I move.</i>	ὁράω, -άσω,	<i>I see.</i>
τρέπω,	<i>I turn.</i>	ῥέω,	<i>I say.</i>
πληγῶ,	<i>I fill.</i>	κρίνω,	<i>I judge.</i>
ἔρωτάω,	<i>I ask.</i>	θάλλω,	<i>I throw.</i>
χέω,	<i>I pour.</i>	σώζω, -σω,	<i>I preserve.</i>
ἀνύω.	<i>I accomplish.</i>	λείπω,	<i>I leave.</i>
ῥίπτω,	<i>I throw.</i>	πλέκω,	<i>I fold.</i>

§ 149. OF THE OTHER TENSES.

The other tenses are formed from the primary ones, without any other changes of termination than those exhibited in the examples of the verb. The method of forming them can be learned by inspection more easily than by rules. The following summary shews what tenses are formed from each primary tense, and the manner in which they are formed.

I.

The first and second futures *middle* come from the corresponding futures *active*; thus,

τύπτω,	<i>I strike</i> ;	1. {	τύψω, middle	τύψομαι.
		2. {	τυπῶ,	τυποῦμαι.
τρέπω,	<i>I turn</i> ;	1. {	τρέψω,	τρέψομαι.
		2. {	τραπῶ,	τραποῦμαι.

The first future of liquid verbs is inflected like the second; thus,

σπείρω, *I sow*; 1st. fut. σπερῶ; mid. σπεροῦμαι, -ῃ, -εῖται.

Exc. The three following retain the short vowels in the second future middle: πίομαι, *I drink*; φάγομαι, *I eat*; ἔδομαι, *I eat*; and are declined πίομαι, πίη, πίεται; not πίζμαι, πίη, πίειται, &c. Sometimes, also, ἐλάβεται for ἐλαβεῖται; γένεσθαι for γενεῖσθαι.

II.

The second future passive comes from the second future active; thus,

τυπῶ,	τυπήσομαι;	τραπῶ,	τραπήσομαι.
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III.

Through all the voices, the aorist comes from its corresponding future; thus,

In the Active Voice.

1. τύψω,	ἔτυψα.		τρέψω,	ἔτρεψα.
2. τυπῶ,	ἔτυπον.		τραπῶ,	ἔτραπον.

In the Middle Voice.

1. τύψομαι,	ἐτυψάμην.		τρέψομαι,	ἐτρεψάμην.
2. τυπῃμαι,	ἐτυπόμην.		τραπῃμαι,	ἐτραπόμην.

In the Passive Voice.

1. τυφθήσομαι,	ἐτύφθην.		τρεφθήσομαι,	ἐτρεφθην.
2. τυπήσομαι,	ἐτύπην.		τραπήσομαι,	ἐτράπην.

Exc. 1. The first aorist of liquid verbs makes the penult long, by changing ε into ει, and making the doubtful vowel long; thus,

ἐσάλλω,	ἐσαλῶ,	ἔσειλα.	ἔσειλάμην.
τέειρω,	τερῶ,	ἔτειρα,	ἔτειράμην.
νέμω,	νεμῶ,	ἔνειμα,	ἔνειμάμην.
τείνω,	τενῶ,	ἔτεινα,	ἔτεινάμην.
δέμω,	δεμῶ,	ἔδειμα,	ἔδειμάμην.
πείρω,	περῶ,	ἔπειρα,	ἔπειράμην.
μένω,	μενῶ,	ἔμεινα,	ἔμεινάμην.
φάλλω,	φαλῶ,	ἔφαλα,	ἔφαλάμην.
φαίνω,	φανῶ,	ἔφανα,	ἔφανάμην.
μιαίνω,	μιανῶ,	ἔμιάνα,	ἔμεινάμην.
κρίνω,	κρινῶ,	ἔκρινα,	ἔκρινάμην.
μολύνω,	μολυνῶ,	ἔμόλυνα,	ἔμολυνάμην.

Exc. 2. The Attics change α into η; thus,

ἔφαλα,	Atticè,	ἔφηλα,	ἔφήλαμην.
ἔφανα,	Atticè,	ἔφηνα,	ἔφήναμην.
ἔμιάνα,	Atticè,	ἔμήνηνα,	ἔμήνηναμην.

Obs. Some pure verbs, which form verbs in μι, and also others derived from them, having no second future, form the second aorist from the verb in μι; (§ 110. 3.) thus,

γινώσκω,	from γνῶω,	forms γνῶμι,	2nd. aor. ἔγνων.
ἀλίσκω,	ἀλώω,	ἀλῶμι,	ἤλων.
βαίνω,	βάω,	βῆμι,	ἔβην, &c.

IV.

In all the voices, the imperfect comes from the present; and the pluperfect from the perfect; thus,

	PRESENT.	IMPERFECT.
A.	τύπτω,	ἔτυπτον.
M. and P.	τυπτόμαι,	ἔτυπτόμην.
	PERFECT.	PLUPERFECT.
A.	τέτυφα,	ἔτετύφειν.
M.	πέτυπα,	ἔτετύπειν.
P.	τέτυμμαι,	ἔτετύόμην.

V.

The paulo-post-future is formed from the 2d pers. sing. perf. ind. pass. by changing -αι into -ομαι, and is inflected like the 1st fut. middle through all its moods; thus,

1st fut. mid. *τύφομαι τυφóμην, τύφῃσθαι, &c.*
 Paulo-post-fut. *τετύφομαι, τετυφóμην, τετύφῃσθαι, &c.*

§ 150. TABULAR VIEW OF THE PRIMARY TENSES, AND THE TENSES DERIVED FROM THEM.

τύπτω, I strike.

Primary Tenses. Tenses formed from them.

From <i>τύπτω</i> are formed	Imperf. act. <i>ἔτυπτον</i> , pres. mid. and pass. <i>τύπτομαι</i> .
	Imperf. mid. and pass. <i>ἐτυπτόμην</i> .
From <i>τύφω</i> , - - -	Aor. 1. act. <i>ἔτυφα</i> , fut. 1 mid. <i>τύφομαι</i> , aor. 1. mid. <i>ἐτυφάμην</i> .
From <i>τέτυφα</i> , - - -	Pluperf. act. <i>ἐτετύφειν</i> .
From <i>τυφθήσομαι</i> , - - -	Aor. 1. pass. <i>ἐτύφην</i> .
From <i>τέτυμμαι</i> , - - -	Pluperf. pass. <i>ἐτετύμμην</i> .
From <i>τυπῶ</i> , - - -	Aor. 2. act. <i>ἔτυπον</i> , fut. 2. mid. <i>τυποῦμαι</i> , aor. 2. mid. <i>ἐτυπόμην</i> , fut. 2. pass. <i>τυπήσομαι</i> , aor. 2. pass. <i>ἐτύπην</i> .
From <i>τέτυπα</i> , - - -	Pluperf. mid. <i>ἐτετύπειν</i> .

§ 151. SECOND CONJUGATION.

Verbs of the second conjugation end in *μι*, and are formed from pure verbs of the first, as directed § 109.

§ 152. OF THE TENSES OF VERBS IN *μι*.

Verbs in *-μι* have only three tenses proper to them: the *present*, the *imperfect*, and *second aorist*.

Note. Those in *ι-μι* are found only in the present and imperfect, in which also they want the subjunctive and optative.

§ 153. FORMATION OF THE TENSES OF VERBS IN μ .

1. THE IMPERFECT.

The IMPERFECT in all the voices is formed from the present, as exhibited in the examples : viz. by changing the final letters of the chief tenses into those of the secondary, § 113. I and II.

2. THE SECOND AORIST.

The second aorist active and middle is formed from the imperfect by rejecting the reduplication, and changing the short vowels of the imperfect into their own long ones in the aorist ; thus,

IMPERFECT,	ἴστην,	ἴστης,	ἴστη,	ἴστατον, &c.
2 AORIST,	ἔστην,	ἔστης,	ἔστη,	ἔστητον, &c.
IMPERF. IMPERAT.	ἴσταθι,	ἴστατο, &c.		
2 AORIST IMPERAT.	στήθι,	στήτο, &c.		
IMPERF. INFIN.	ἴσταναι.			
2 AORIST INFIN.	στῆναι.			

In like manner, φημι, *I say* ; γινῶμι, *I know* ; βίωμι, *I live*, &c.

Exc. 1. τίθημι, δίδωμι, ἵημι, with their compounds, retain the short vowels of the imperfect in the aorist ; thus,

2 AOR.	ῆν,	ῆς,	ῆ,	ἔτον, &c.
IMPERATIVE,	θές,	δός,	ἔς,	
INFINITIVE	θεῖναι,	δοῦναι,	εῖναι ;	

which are contracted from the ancient forms θέμεναι, δόμεναι, ἔμεναι, by rejecting μ and contracting the concurring vowels.

Exc. 2. σπῆμι, *I follow* ; φεῖμι, *I bear* ; σχῆμι, *I hold* ; from verbs in ἔω, have the imperative σπέε, φεῖε, σχεῖε.

Note. Verbs which have the improper reduplication cannot be augmented in the imperfect, but this being removed in the aorist, the usual augment is employed ; thus,

ἴστημι,	IMPERF. ἴστην,	AOR. 2. ἔστην.
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3. TENSES WANTING.

Verbs in *μι* want the second future, and the tenses derived from it: viz. the perfect middle, and 2 aorist passive.

Exc. Sometimes the primitive verb has the perfect middle from the 2 future, formed without contraction, (§ 144. iv. Exc.); thus, *στάω*, 2 fut. *σταῶ*, p. mid. *ἔσταα*. So *γάω*, *γαῶ*, *γέγαα*, participle *γεγαῶς*, *γεγαυῖα*, *γεγαῶς*, Attic. *γεγῶς*, *γεγῶσα*, *γεγῶς*, § 137. Obs. 3. d.

§ 154. TENSES FORMED FROM THE PRIMITIVE.

1. OF THE FIRST FUTURE.

Verbs in *μι* form the first future, and the tenses derived from it, from their own primitive, and are inflected like the corresponding tenses of verbs in *ω*; thus,

τίθημι, from *θέω*, has 1 fut. *θήσω*, *θήσομαι*, &c.

δίδωμι, from *δύω*, has 1 fut. *δώσω*, *δώσομαι*, &c.

ἵστημι, from *στάω*, has 1 fut. *στήσω*, 1 aor. *ἔστησα*, &c.

Obs. 1. Some verbs occasionally retain the reduplication; as, *διδῶσω*, *I will give*, from *δίδωμι*; *διδῶσω*, *I will flee*, from *δίδωμι*.

Obs. 2. Verbs in *μι*, from derivatives in *-νύω* and *-νύω*, form the first future from the primitive; thus, *δείκνυμι* from *δείκνύω*, has the 1 fut. *δείξω* immediately from *δείκω*.

2. OF THE FIRST AORIST.

Three have *-κα* instead of *-σα* in the indicative of the first aorist; viz. *τίθημι*, *δίδωμι*, and *ἵημι*.

as <i>τίθημι</i> ,	<i>θήσω</i> ,	<i>ἔθηκα</i> ,	<i>ἔθηκάμην</i> .
<i>δίδωμι</i> ,	<i>δώσω</i> ,	<i>ἔδωκα</i> ,	<i>ἔδωκάμην</i> .
<i>ἵημι</i> ,	<i>ἥσω</i> ,	<i>ἤκα</i> ,	<i>ἤκάμην</i> .

3. OF THE PERFECT.

(a.) *-μι* from *-έω* has *-ει* before *-κα* of the perfect; thus,

τίθημι, from θέω, θήσω, τέθεικα.
 ἵημι, from ἔω, ἤσω, ἔϊκα.

(b.) -μι from -άω has -α before -κα of the perfect, sometimes η; thus,

ἴστημι from στάω, στήσω, ἔστακα or ἔστηκα.

4. OF THE FIRST FUTURE PASSIVE.

A long syllable before -κα, is changed into a short one before -θησόμεαι; thus,

δέδωκα,	δοθήσομαι.
εἶκα,	ἐθήσομαι.
τέθεικα,	τέθησομαι. § 6. 3.

5. OF THE PERFECT PASSIVE.

-ει before -κα of the perfect, returns before -μαι; as,

εἶκα,	ἐθήσομαι,	εἶμαι.
τέθεικα,	τέθησομαι,	τέθειμαι.

Likewise the 1 aorist pass. with the augment, becomes εἶθην, -ης, -η, &c.

Obs. The perfect and pluperfect passive are declined through all their moods, according to the terminations of the present and imperfect; thus,

PERFECT, τέθειμαι, -σαι, -ται. τεθῶμαι, τέθειμην, τέθεισο, τεθεῖσθαι, τεθειμένος.

PLUPERF. ἐτεθείμην, -σο, -το. τεθῶμαι, &c. the same as the perfect. See § 107. 9. 10. throughout.

6. THE PAULO-POST-FUTURE.

The Paulo-post-future is formed, as in the first conjugation, from the 2 pers. sing. of the perfect indicative passive, by changing -αι into -ομαι. It is inflected regularly like the first future; thus,

τέθειμαι,	τέθεισαι,	τεθείσομαι,	-η,	-εται, &c.
ἔσταμαι,	ἔστασαι,	ἔστασόμεαι,	-η,	-εται, &c.
δέδομαι,	δέδοσαι,	δεδοσομαι,	-η,	-εται, &c.

7. REDUPLICATED FORM OF THE PRIMITIVE.

The primitive in -ω, with the reduplication, is sometimes used instead of the form in -μι in the present and imperfect ; thus,

Present,

τίθ^ω, -έεις, -έει, contr. -ῶ, -εῖς, -εῖ, for τίθ^{ημι}, -ης, -ησι, &c.
 ἰσ^{τάω}, -άεις, -άει, contr. -ῶ, -ᾶς, -ᾶ, for ἰσ^{τημι}, -ης, -ησι, &c.

Imperfect,

ἐτίθ^{εον}, -εες, -εε, contr. -ουν, -εις, -ει, for ἐτίθ^{ην}, -ης, -η, &c.
 through all the moods.

§ 155. TABLE exhibiting all the Tenses of Verbs in μι.

ACTIVE.	MIDDLE.	PASSIVE.
Present. ἵσ ^{τημι} ,	ἵσ ^{ταμαι} ,	ἵσ ^{ταμαι} .
Imperf. ἵσ ^{την} ,	ἵσ ^{τάμην} ,	ἵσ ^{τάμην} .
1 Fut. στή ^{σω} ,	στή ^{σομαι} ,	σταθή ^{σομαι} .
2 Fut.		
1 Aor. ἔσ ^{τησα} ,	ἔσ ^{τησάμην} ,	ἔσ ^{τάθην} .
2 Aor. ἔσ ^{την} ,	ἔσ ^{τάμην} .	
Perf. ἔσ ^{τακα} or - ^{ηκα} ,		ἔσ ^{ταμαι} .
Pluperf. ἔσ ^{τάκειν} ,		ἔσ ^{τάμην} .

Verbs in μι to be conjugated.

ἵημι, from ἔω, <i>I send.</i>	πίμπλημι, from πλέω, <i>I fill, hence</i>
σβήμι, } σβέω, <i>I extinguish.</i>	πλήθω.
σβέννυμι, }	ὀλλυμι, ὀλέω, <i>I destroy.</i>
ζεύγνυμι, ζεύγω, <i>I join.</i>	νίκημι, νικάω, <i>I conquer.</i>
δίδημι, δέω, <i>I bind.</i>	φημι, φάω, <i>I say.</i>
ἵπτημι, πτάω, <i>I fly.</i>	κλύμι, κλύω, <i>I hear.</i>
ὀνημι, ὀνέω, <i>I help.</i>	ῥώννυμι, ῥόω, <i>I strengthen.</i>
ὀμνυμι, ὀμόω, <i>I swear.</i>	

§ 156. OF ANOMALOUS AND DEFECTIVE VERBS.

In many of the Greek verbs, a variety of forms, and an apparent irregularity in the formation of different tenses appears. This is occasioned partly by the adoption of new forms of the present and imperfect tenses, which are used either jointly with their primitives, if they are still in use ; or in their stead, if they have become obsolete, while the other tenses continue as regularly formed from the primitive verb ; and partly by the use of tenses taken from synonymous verbs of a different theme, in the place of those which have become nearly or entirely obsolete ; and thus, as it were, out of the fragments of two or more verbs, whose other parts have disappeared, is formed a new whole. The parts of this whole, being all that remains in use of their respective roots, considered by themselves are really *defective verbs*. And some of these, though regularly formed from their own themes, yet not being formed from the present to which they are attached, but from some other verb related to it in form or signification, the whole verb is not improperly termed *anomalous* or *irregular*. This appellation, then, properly belongs to all those verbs whose present, first future, and perfect, do not follow the common analogy of conjugation. A few examples will illustrate these remarks ; thus, *δύω*, *to go under*, has *δύνω*, *δύμι*, and *δύσχω*, all different forms of the present ; but the first future, and the tenses derived from it, are regularly formed from the primitive *δύω*, and the second aorist *ἔδυν* from the form in *-μι*. Again, *πάσχω*, *I suffer*, has 1st fut. *παθήσω*, and p. *πεπáθηκα*, from the obsolete present *παθέω* ; the 2d aor. *ἔπαθον*, p. m. *πέπηθα*, from the obsolete *πήθω* ; and the 1st f. m. *πείσομαι*, (§ 6. 6. (o.)), and p. m. *πέπονθα*, from the obsolete *πένθω*. In this latter example, *πάσχω*, the only present in use, with its imperf. *ἐπασχον*, is a *defective verb*, having no other tenses derived from them ; in like manner, the other parts from the respective themes are so many *defective verbs*. But, taken together, and as attached to *πάσχω*, a theme from which they are not formed, according to the common analogy of conjugation they form what is called an *anomalous* or *irregular verb*.

§ 157. FORMATION OF A NEW PRESENT.

The new present is generally formed either from the present, or from the first or second future of the primitive.

I.

FROM THE PRESENT.

A new present and imperfect is formed from the present by one or more of the five following ways :

1. By *epenthesis* or insertion of letters before -ω; thus,

- | | | | | |
|------|---------|-----------------------------|------------------|----------------|
| (1.) | δόκω, | by epenthesis of ε | becomes δοκέω, | 1st fut. δόξω. |
| (2.) | τίω, | by epenthesis of ν | becomes τίνω, | τίσω. |
| (3.) | ἄγω, | by epenthesis of νυ | becomes ἄγνυω, | ἄξω. |
| | and ἔω, | (a pure verb) by ep. of ννυ | becomes ἔννυω, | ἔσω. |
| (4.) | ἐρέω, | by epenthesis of ειν | becomes ἐρεείνω, | ἐρήσω. |
| (5.) | ἐλάω, | by epenthesis of υν | becomes ἐλαύνω, | ελασώ. |

Note. When ο precedes the termination it is changed into ω; as,

- (6.) ζῶω, to gird, by epenth. of ννυ becomes ζωννύω, ζώσω.

2. By *syncope*, or contraction :

(1.) Rejecting the penult vowel or diphthong in verbs pure ; as, θελέω, by syncope θέλω, θελήσω ; in verbs not pure ; as, ἐγείρω, by syncope ἐγρω.

(2.) Rejecting both the penult and antepenult vowel or diphthong ; as, ὀφειλέω, by syncope of the antepenult, ὀφλέω ; and again, by sync. of the penult, ὀφλω, 1st fut. ὀφειλήσω.

3. By *reduplication* :

(1.) Of the initial syllable, in verbs beginning with a vowel ; as,

ἄγω, *I break* ; becomes ἀγάγω, 1st fut. ἄξω.

(2.) Of the initial consonant with ι ; as,

δέω, *I bend* ; διδέω, 1st fut. δήσω.
 πλέω, *I fill* ; πιμπλέω, § 6. 7. πλήσω.

(3.) Of ι commonly denominated the *improper reduplication* ; as,

στάω, ιστάω, 1st fut. στήσω.

4. By *metathesis*, or transposition of letters, which, however, rarely occurs ; thus,

δρέκω, *I see* ; by metathesis becomes δέρεκω, aor. 2, ἔδρακον.

5. By *Aphæresis*, or cutting off the initial letters ; thus,

ἐθέλω, by aphæresis becomes θέλω.

ἐρέω, becomes ῥέω.

II.

§ 158. FROM THE FIRST FUTURE,

The new present is formed,

1. In primitive verbs pure by *epenthesis* of κ before ω ; thus,

ἀλδέω, 1st fut. ἀλδήσω, new pres. ἀλδήσκω.

εἶω, 1st fut. εἴωσω, new pres. εἴωσκω, &c.

Note. In some, η or ω before $\sigma\omega$ is changed into ι before $-\sigma\kappa\omega$; thus,

ἀλόω, 1st fut. ἀλώσω, new pres. ἀλίσκω.

2. In verbs not pure by a *metathesis* of the ξ into $\sigma\kappa$; thus,

θνήκω, 1st fut. θνήξω, new pres. θνήσκω.

αλύσσω, 1st fut. αλύξω, new pres. αλύσκω.

διδάσσω or διδάχω, 1st fut. διδάξω, new pres. διδάσκω.

III.

§ 159. FROM THE SECOND FUTURE.

1. In verbs pure, generally by *epenthesis* of $\alpha\nu$ or $\alpha\iota\nu$ before ω , and rejecting the circumflex ; thus,

ἁμαρτέω, 2d fut. ἁμαρτῶ, new pres. ἁμαρτάνω.

ἐριδέω, 2d fut. ἐριδῶ, new pres. ἐριδαίνω.

2. In verbs not pure, generally by *epenthesis* of $\alpha\nu$ before ω ; thus,

ἐρίζω, 2d fut. ἐριδῶ, new pres. ἐριδάνω, &c.

Note. 1. Most verbs in $-\alpha\iota\nu\omega$ have a regular conjugation, as liquid verbs from the new present.

Note. 2. Many verbs of this class, when the characteristic of the 2d future is a mute, insert ν and sometimes μ before it in the new present, for the sake of euphony ; thus,

λήθω, 2d fut. λαθῶ, new pres. λανθάνω.

λήβω, 2d fut. λαβῶ, new pres. λαμβάνω.

Note. 3. In one verb there is an *epenthesis* of $\lambda\nu$ before ω ; viz.

δλέω, 2d fut. δλῶ, new pres. δλλύω.

IV.

§ 160. In several verbs, two or more of these modes of variation are combined to form the new present ; thus,

1. By reduplication of the present, and epenthesis of the future, γνῶ becomes γιγνώσκω ; δρᾶω, διδράσκω, &c.

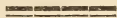
2. By reduplication and syncope of the present, μένω becomes μίμνω ; tenses formed from μένω.

3. By epenthesis of the second future, δαμῶ (from δαμάω,) becomes δαμάνω, and then by syncope, δάμνω ; tenses from the primitive.

4. By aphæresis of σ, σχέω becomes χέω, and by metathesis, ἔχω ; tenses are mostly formed from σχέω.

5. τέκω, by reduplication, becomes τιτέκω ; by metathesis, τικέτω ; and by syncope, τίκτω ; tenses formed from τέκω.

6. ἴκω, by epenthesis of the 2d. fut. becomes ἰκάνω ; then by syncope ἰκνω ; and lastly, by epenthesis, ἰκνέω, ἰκνέομαι. In like manner ὑποσχεύω, by reduplication of the simple verb ὑπισχεύω ; then by epenth. of 2d. fut. ὑπισχάνω ; then by syncope, ὑπισχνω ; and lastly, by epenth. ὑπισχνέω. The tenses are formed from the primitive ὑποσχεύω.



§ 161. ALPHABETICAL LIST OF ANOMALOUS AND DEFECTIVE VERBS.

In the following Table, the words in capitals are the roots from which certain tenses are formed, but which are themselves either entirely obsolete, or are merely supposed, in order to derive from them by analogy the forms in use.

The capital R indicates, that the verb is conjugated regularly from the tense after which it is placed.

A.

ἀγαμαι, *to admire* : a passive form from ἄγνμι, Th. ἀγάω ; pr. and imp. like ἴσταμαι ; ἀγάζομαι, s. s. 1st fut. ἀγάσομαι, R.

ἀγνύω, ἀγνυμι, *to break* : from ἄγω, 1 f. ἄξω, &c. R. 1 a. ἔαξα, 2 a. p. ἔαγην, perf. m. ἔαγα, with a passive signification. It commonly takes the syllabic augment, probably owing to its having anciently had the digamma as the initial letter ; thus, pr. Φάγω, 1 a. ἔΦαξα, and then ἔαξα ; &c.

ἄδω ; See ἀνδάνω.

ἄγω, *to lead* : 1 f. ἄξω, &c. R. It has a reduplication in the 2 a. ἡγαγον, perf. ἡχα, and with the reduplication, ἀγήοχα, (poetic, ἀγνῶ, ἀγίνα.)

αέζω; See αὔξανω.

αἰρέω, *to take*: 1 f. αἰρήσω, or -έσω, &c. R. 2 fut. ἐλῶ, 2 aor. εἶλον, from ΕΛΩ, εἰλάμην, Alexandrian form for εἰλόμην.

αἰσθάνομαι, *to perceive*: f. m. αἰσθήσομαι, &c. R. from ΑΙΣΘΕ-ΟΜΑΙ, aor. 2 ἥσθόμην.

ἀλδαίνω, ἀλδήσκω, *to nourish*: 1 f. ἀλδήσω, &c. R. from ΑΛΔΕΩ.

ἀλέξω, *to avert*: ἀλεξήσω, &c. from ΑΛΕΞΕΩ; 1 aor. m. ἀλεξάμην, &c. from ΑΛΕΚΩ.

ἀλεείνω, ἀλέομαι, *to shun*: 1 a. ἤλευσα, 1 a. m. ἤλευάμην, and ἤλεάμην, by elision of σ for ἤλευσάμην, from ΑΛΕΥΩ.

ἀλινδέω, *to roll*: 1 f. ἀλίσω, &c. R. from ἀλίω.

ἀλίσκω, *to take*: 1 f. ἀλώσω, &c. R. from ΑΛΩΩ, 2 aor. ἐάλων, or ἤλων, from ΑΛΩΜΙ. This verb has a passive signification in the aorists and perfect active.

ἀλύσκω, ἀλυσκάνω, *to avoid*: 1 fut. ἀλύξω, &c. R. from ΑΛΥ-ΚΩ, s. s. as ἀλέω.

ἀλφαίνω, (ἀλφάνω, ἀλφαίω,) *to gain*: 1 fut. ἀλφήσω, &c. R. from ΑΛΦΕΩ.

ἀμαρτάνω, *to err*: 1 fut. ἀμαρτήσω, &c. R. from ἀμαρτέω.

ἀμβελίσκω, *to miscarry*: 1 fut. ἀμβλώσω, &c. R. from ἀμβελώω.

ἀμπέχω, and ἀμπισχέομαι. See ἔχω.

ἀμφιέγνυμι. See ἔννυμι.

ἀναγινώσκω. See γινώσκω.

ἀναλίσκω, *to read*: See ἀλίσκω.

ἀνδάνω, *to please*: 1 fut. ἀδήσω, &c. R. from ἀδέω, 2 a. ἔαδον for ἥδον, p. m. ἔαδα, with the syllabic augment, s. s. as ἥδω.

ἀνοιγνύω, ανοίγνυμι, from ἀνοίγω (ἀνᾶ and οἶγω,) *to open*: 1 f. ἀνοίξω, p. ἀνέωχα, &c. R. often with both temporal and syllabic augment; as, imp. ἀνέωγον, p. m. ἀνέωγα, &c.

ἀνώγω, *to order*: 1 f. ἀνώξω, &c. R. or, 1 f. ἀνωγήσω, &c. R. from ἀνωγέω; hence, pres. imperative, ἀνώχθι, ἀνώχθω, &c. by syncope for ἀνώγηθι, ἀνώγητω, &c. as if from ΑΝΩΓΗΜΙ, p. m. ἤνωγα.

ἀπεχθάνομαι. See ἐχθάνομαι.

ἀπαυράω, *to take away*: imperf. R. ἀπηύραον, 1 aor. ἀπήυρα, m. ἀπηυράμην, from ἀπαύρω. From this verb, or more probably from ΑΠΟΥΡΩ, (the obsolete Th. of ἀπουρίζω, *to dispossess*,) comes 1 aor. inf. ἀπούρει, part. ἀπούρας, and ἀπουράμενος, used by Homer, Pindar, and Hesiod, in the sense of "*to rob*," "*to plunder*," "*to encroach on the limits or property of another*."

ἀπόλλυμι. See ὀλλυμι.

ἀρέσκω, *to please* : 1 fut. ἀρέσω, ἤρεκα, &c. R. from ἀρέω.

ἄρω, *to fit, or adapt* : 1 fut. ἀρώ and ἄρσω, (§ 129. II. Obs. 2.) p. ἤρα, &c. R. p. m. ἤραρα and ἄρηρα, with the Attic reduplication from ἤρα.

αὔξω, and αὔζανω, *to encrease* : 1 fut. αὔξήσω, &c. R. from ΑΥΞΕΩ ; likewise, ἀέξω, ἀεξήσω, &c. from ΑΕΞΕΩ.

ἄχομαι, *to be indignant* : 1 fut. ἀχθήσομαι, or -έσομαι, &c. R. from ἀχθέομαι.

B.

βαίνω, βάσκω, βισάω, *to go* : 1 fut. βήσομαι, p. βέβηκα, &c. R. from ΒΑΩ ; 2 aor. ἔβην, from ΒΗΜΙ ; imperat. βῆθι, in compounds shortened, as, κατάβα. N. B. βήσω, in the 1 fut. act. and ἔβησα, 1 aor. have exclusively an active signification, *to cause to go*.

βάλλω, *to throw* : 1 fut. βαλῶ (Poet. βαλλήσω) βεβάληκα, &c. R. as if from ΒΑΛΕΩ ; hence, by syncope, ΒΑΕΩ, from which βλήμι, a regular verb of the 2d conjugation.

βιώσκω, *to live* : 1 f. βιώσω, &c. R. from βιώ ; 2 aor. ἐβίων, from βίωμι, (all in use.)

βλαστάνω, *to bud* : 1 fut. βλαστήσω, &c. R. from ΒΛΑΣΤΕΩ.

βόσκω, *to feed* : 1 fut. βώσω, &c. R. from βώ ; and 1 f. βοσκήσω, &c. R. from βοσκέω.

βούλομαι, *to will* : 1 f. βουλήσομαι, &c. R. from ΒΟΥΛΕΩ ; hence also, p. m. βέβουλα.

βρώσκω, βιβρώσκω, *to eat* : 1 f. βρώσω, &c. R. from βρώ ; 2 aor. ἔβρων, as if from βρώμι.

Γ.

γαμέω, *to marry* : 1 fut. γαμήσω, and έσω, &c. R. 1 aor. ἐγάμησα, N. T. ; and ἔγημα, as if from ΓΑΜΩ, or ΓΗΜΩ.

γέντο, in Homer, *he took* : probably for ἔλετο ; γ being put for F, and ν for λ, as in the Dor. ἦνθε for ἤλθε ; thus, Fέλετο would become γένετο, and, by syncope, γέντο.

γηράσκω, *to grow old* : 1 f. γηράσω, &c. R. from γηράω ; 1 aor. ἔγηρα, from ΓΗΡΩ ; γηράναι pres. inf. from γήρημι.

γίνομαι, γίνομαι, *to become* : 1 fut. γενήσομαι, &c. R. from ΓΕΝΕΩ, by epenthesis from ΓΕΝΩ ; whence, p. m. γέγονα. N. B. Allied to this verb is

είνομαι, *to be born* : used in the pr. and imp. ; the first aor. ἐγενάμην is used actively, *to beget, to bear* ; hence οἱ γεινάμενοι, *parents* : γεινάμενη, *a mother*.

γινώσκω, γινώσκω, *to know* : 1 fut. γνώσω, p. ἔγνωκα, γνωσθήσονται, ἔγνωσμαι, R. from ΓΝΩΩ; 2 aor. ἔγνω, from γνῶμι, sub. γνῶ, opt. γνοῖην, imper. γνῶθι, inf. γνῶναι, part. γνούς.

Δ.

δαίω, *to learn* : 1 fut. δαήσω, &c. R. from ΔΑΕΩ, by epenth. from δάω; whence p. m. δέδαα, (§ 144. IV. Exc.) 2 aor. p. ἐδάην, or act. from δάημι; from δάω comes δάσχω, and, by reduplication, διδάσχω, *to teach*.

δαίω, *to divide, to feast, to entertain* : 1 f. δαίσω, more frequently δάσω, p. δέδαχα, &c. R. from ΔΑΖΩ.

δαίω, *to burn* : 2 fut. ΔΑΩ, p. m. δέδηα through all its moods.

δάκνω, *to bite* : 1 fut. δήξω, &c. R. from ΔΗΚΩ; 2 aor. ἔδακον.

δαρβάνω, *to sleep* : 1 fut. δαρβήσομαι, &c. R. from ΔΑΡΘΕΩ; 2 aor. ἔδαρθον.

δείδω, *to fear* : 1 fut. δέισω, p. δέδεικα or δέδοικα, p. m. δέδοικα; also from ΔΙΩ, 2 aor. ἔδιον, p. m. δέδια, (poetice δείδια) pl. δεδίαμεν, by syncope, δέδιμεν, &c. and imper. δέδιθι, with a present sense, *to fear*; the middle δίομαι, with its derivatives δεδίσκομαι, δεδίσσομαι, &c. have an active signification, "*to frighten*."

δεικνύω, δεικνυμι, *to shew* : 1 f. δείξω, &c. R. from ΔΕΙΚΩ; Ionic ΔΕΚΩ, hence δέξω, &c.

δέομαι, *to need* : 1 fut. δεήσομαι, &c. R. (from ΔΕΕΟΜΑΙ.) In the active voice it is used impersonally; as, δεῖ, δεήσει, &c. See Impersonal Verbs, § 120.

διδάσκω, *to teach* : 1 f. διδάξω, (and διδασκήσω,) δεδίδαχα, &c. R. § 158. 2.

διδράσκω, *to escape* : 1 fut. δράσω, &c. R. (from δράω, a regular verb in use;) 2 aor. ἐδρῆν, (from ΔΡΗΜΙ,) for which also ἐδρᾶν, -ᾶς, -ᾶ, &c. N. B. This verb is used in composition only.

δοκέω, *to think* : 1 f. δόξω, &c. R. from ΔΟΚΩ;—also 1 fut. δοκήσω, &c. R. but less in use than the other forms.

δύναμαι, *I can* : (like ἵσταμαι,) 1 f. δυνήσομαι, &c. R. from ΔΥΝΑΟΜΑΙ; 1 aor. pass. ἐδυνάσθην and ἐδυνήθην.

δύω, δύνω, *to enclose, to go into* : 1 fut. δύσω, δέδυχα, &c. R.; 2 aor. ἔδυν, from ΔΥΜΙ.

Ε.

ἔδω, ἔσθω, and ἔσθίω, *to eat* : 1 fut. ἐδέσω, p. pass. ἐδήδεσμαι for ἥδεσμαι; 1 aor. pass. ἥδέσθην from ἐδέω; 2 f. m. ἔδομαι and ἐδοῦμαι; p. m. ἥδα, Atticé ἔδηδα, from ἔδω; p. a. ἐδήδοχα, Attic for ἥδοχα, from ΕΔΩΩ; 2 aor. act.

ἐφαγον, from φάγω; (ἐδομαι is rather the present used in the sense of the fut.

ἐθέλω, θέλω, θελέω, *I wish* : 1 fut. θελήσω, τεθέληκα, R.

ΕΙΔΩ, has in general two distinct meanings, "*to see*" and "*to know*." From the few tenses that do occur, it appears to have been regularly conjugated, ΕΙΔΩ, ΕΙΣΩ, ΕΙΚΑ, &c. In the sense of "*to see*," it has, in the active voice, only the 2 aor. εἶδον and ἶδον, which is used as a substitute for the 2 aor. of ὁράω, *to see*. In the middle voice, the pr. εἶδομαι, the imp. εἰδόμεν, the 1 f. εἴσομαι, and 1 aor. εἰσάμην, occur in the sense of the active, and also in the sense of "*to seem*," "*to appear*," "*to resemble* : " in which sense they are found in the passive in the old poets.

εἶδω, in the sense of *to know*, does not occur in the present, the place of which is made up, in the indicative singular, by the p. m. οἶδα, in the sense of the present, and in the dual and pl. by ἴσημι; the subjunctive has εἶδῶ, -ῆς, &c. and the optative εἰδείην, -ης, &c. both from ΕΙΔΗΜΙ. The imperative has ἴσαθι, &c. from ἴσημι, and the infinitive and participle have εἰδέναι and εἰδώς, contracted from ΕΙΔΗΚΕΝΑΙ and ΕΙΔΗΚΩΣ, from the perfect εἶδον in the present sense.— In the sense of "*to know*," also, it has the 1 fut. εἰδήσω, p. εἶδον, &c. R. (from ΕΙΔΕΩ,) and by syncope εἶδα, and the pluperfect ἤδειν, Attic ἤδη, in the imperfect sense; thus,

Sing. ἤδειν or ἤδη, ἤδεις or ἤδειςθα, ἤδει or ἤδειν.

Dual. ἤδεῖτον contr. ἥστον, ἠδεῖτην contr. ἥστην.

Plur. ἠδεῖμεν contr. ἥσμεν, ἠδεῖτε contr. ἥστε, ἠδεσαν, contr. ἥσαν.

See also § 119. vii.

ΕΙΚΩ, *I resemble*, *I seem* : used only in the p. m. οἶκα, Ionic εἰοικα, Attic εἶκα, infin. εἰκέναι, part. εἰκίος, -υῖα, -ός; hence εἰκότως. From this verb also come εἶσκω and ἴσκω, *to compare*.

ΕΙΠΩ or ΕΠΩ, *to say* : used only in the aorists; 1 aor. εἶπα, 2 εἶπον, 1 aor. mid. εἶπαμην. The initial εἰ- is retained through all the moods. Compounds used by the poets are ἐνέπω, ἐνέσπω, ἐνίσπω. The other parts are supplied from ἔρω, which see.

ἐλαύνω, *to drive* : 1 fut. ἐλάσω, p. ἤλακα, &c. R. from ἐλάω, also in use. The Attic future is ἐλῶ, ἐλᾶς, ἐλᾷ, &c. for ἐλάσω, ἐλάσεις, &c.

ἐνόθω, *to shake, to agitate* : p. m. ἤνοθα, Attic ἐνήνοθα ; used chiefly in compounds ; as, παρ-ἐνήνοθεν, ἀν-ήνοθεν, &c.

ἐννυμι, *to clothe* : 1 fut. ἐσω ; p. pass. εἶμαι, and also ἔσμαι, from ΕΝ ; ἀμφιέννυμι has Atticè ἀμφιῶ for ἀμφιέσω : ἀμφιάζω and ἀμφίσκω are rare forms of the same word.

ἔπω, see εἶπω.

ἔπω, *to be actively employed* : mid. ἔπομαι, *to follow*, 1 fut. ἔψομαι, has the 2 aor. ἔσπον and ἐσπόμην, as if from ΣΠΩ or ΣΠΕΩ. See ἔχω : *to be found* chiefly in compounds.

ἐριδαίνω, *to contend* : 1 fut. ἐριδήσω, &c. from ΕΠΙΔΕΩ, per epenth. from ΕΠΙΔΩ ; hence ἐρίζω, s. s. 1 fut. ἐρίσω, &c. Reg.

ἔρομαι, see ἔρω.

ἔρξω, *to go away* : 1 f. ἐρρήσω, &c. R. from ΕΡΠΕΩ.

ἐρυθαίνω, *to make red* : 1 fut. ἐρυθήσω, &c. (R. from ΕΡΥΘΕΩ,) and also ἐρεύσω, as if from ΕΡΕΥΘΩ.

ἔρχομαι, *to go* : 1 fut. ἐλεύσομαι, p. m. ἤλυθα, Attic ἐλήλυθα, from ΕΛΕΥΘΩ ; whence also 2 aor. act. ἤλθον, by syncope for ΗΛΥΘΩΝ.

Note. In some tenses εἶμι is more in use than ἔρχομαι.

ΕΡΩ, by metathesis ῥέω, and by epenth. ἔρέω ; also εἶρω, by ep. εἶρεω, from one or other of which the tenses in use are regularly formed ; thus, from ἔρω, 2 fut. ἐρῶ, 1 aor. m. ἡράμην, 2 aor. m. ἡρόμην ; from ῥέω, 1 fut. ῥήσω, and 1 aor. p. ἐρρήσθην and ἐρρέσθην ; from ἔρέω, 1 fut. ἐρέσω, p. εἶρηκα, p. pass. εἶρημαι, and probably from εἶρέω, comes the fut. εἰρήσομαι.

ἔρομαι, in the sense of *to ask*, occurs chiefly as an aorist to ἐρωτάω.

ἐσθίω, *to eat* : used in the pres. and imp. for ἔδω. See ἔδω.

εὐδω, *to sleep* : 1 fut. εὐδήσω, &c. R. from ΕΥΔΕΩ, augments the initial vowel, thus, ἤυδον ; so in compounds, κα-θήυδον, &c.

εὐρίσκω, *to find* : 1 f. εὐρήσω, &c. R. from ΕΥΡΕΩ, by epenth. from ΕΥΡΩ ; whence a form of the 1 aor. m. εὐράμην.

ἔχω, *to have* : 1 fut. ἔξω with the aspirate, or σχήσω, p. ἔσχηκα, &c. R. from ΣΧΕΩ, also σχέθω. This verb has another form of the present and imperf. ἴσχω and ἴσχον, in the sense of *to hold*, which has the future σχήσω, &c. ; so also σχέθω, ἔσχθον. In the compounds observe the following varieties : viz. ἀνέχω,

(for which also ἀνασχεῖω) in the middle has a double augment in the imperf. and 2 aor. ἡνειχόμεν, ἡνεσχόμεν: ἀμπέχω, *to enclose*, has 1 f. ἀμφέξω, 2 aor. ἡμπίσχον; mid. ἀμπέχομαι or ἀμπισχνέομαι, *to wear*; 1 fut. ἀμφέξομαι, 2 aor. ἡμπισχόμεν; ὑπισχνέομαι, *to promise*, 1 fut. ὑποσχήσομαι, &c. R.

ἔψω, *to cook*: 1 fut. ἐψήσω, &c. Reg. from ΕΨΕΩ.

ΕΩ, *to place*: Defective, 1 a. εἶσα, 1 f. m. εἴσομαι, 1 a. m. εἰσάμην. The derivatives from this root are, 1. ἦμαι, *I sit*, (perf. for εἶμαι,) § 119. iv.; 2. ἔζομαι, *to set down*, (whence also ἵζω and καθίζω, R.); 3. ἔννυμι, *to clothe*; and, 4. ἱημι, *to send*, ἦσω, εἶκα, R.

εἰμί, *I am*: comes from ΕΩ; 1 f. m. ἔσομαι, imp. ἦν. See § 117. But

εἶμι, *I go*: comes from ΙΩ, 1 f. m. εἴσομαι, p. εἶα, Attice ἦια. See § 119. i.

Z.

ζάω, *to live*: 1 f. m. ζήσομαι; 2 aor. ἔζην, as if from ΖΗΜΙ. See § 107. 12. To supply the defective parts of this verb, tenses are borrowed from βιώω.

Ζευγνύω and Ζεύγνυμι, *to join*: 1 f. ζεύξω, &c. R. from ΖΕΥΓΩ, 2 a. p. ἐξύγην.

ζωννύω, ζώννυμι, *to gird*: 1 f. ζώσω, &c. R. from ζώω.

H.

ἡθάσκω, *to attain the age of puberty*: 1 f. ἡθήσω, &c. R. from ἡθάω.

ἡδω, *to sweeten, to please*: 1 f. ἡσω, &c. R. s. s. as ἀνδάνω, which see.

ἦμαι, *to sit*: see ΕΩ, and § 119. iv.

ἡμί, by Aphæresis for φημί, *I say*: likewise ἦν, ἦ, for ἔφην, ἔφη. See § 119. v.

Θ.

θέλω. See ἐθέλω.

ΘΗΠΩ, (Poetic) *to be amazed*: p. m. τέθηπα, 2 aor. ἔταπον, by metathesis for ἔθαπον, of which the part. θαπών is in use.

θηγάνω, *to sharpen*: 1 f. θήξω, &c. R. from θήγω, s. s.

θιγγάνω, *to touch*: 1 f. θίξω, &c. R. from θίγω; 2 aor. ἔθιγον.

θνήσκω, *to die*: 1 f. θνήξω from ΘΝΗΚΩ; p. τεθνηκα, and p. m. τεθναα, (§ 144. iv. Exc.) from ΘΝΑΩ; from ΘΗΝΩ, ΘΑΝΩ, or ΘΕΙΝΩ, comes 2 f. m. θανούμαι, and 2

aor. ἔθανον. From the p. a. τέθνηκα, comes a new present τέθνηκω, 1 f. τεθνήξω. Parts also occur as if from a form in -μι; thus, τέθναθι, τεθναίην, as if from τέθνημι.

θορνύω, θόρνυμι, θρώσχω, to leap: 1 f. θορήσω, &c. R. from θορέω, 2 f. θοροῦμαι, 2 aor. act. ἔθορον.

I.

ἰδρύνω, ἰδρυμι, to establish: from ἰδρύω, 1 f. ἰδρύσω, &c. R. ἰζάνω, to set: 1 fut. ἰζήσω, &c. R. from ἰζάω; and ἴσω, &c. R. from ἴζω and ἰΩ. In like manner καθίζάνω, καθίζω, &c. See ΕΩ.

ἵημι, to go: pres. m. ἵεμαι. See § 119. II.

ἵημι, to send: 1 f. ἵσω, p. εἶκα, 1 aor. ἦκα, 2 aor. ἦν, from ΕΩ. § 119. III.

ἰκάνω, ἰκνέομαι, to come: (from ἴκω, s. s. R. whence they have) 1 f. m. ἴξομαι, perf. pass. ἴγμαι, 2 aor. ἰκόμην.

ἰλάσχομαι, to propitiate: 1 f. ἰλάσομαι, &c. R. from ἰλάω; whence ΙΑΗΜΙ, of which some parts occur in Homer.

ἵπταμαι. See πέτομαι.

ἴσῃμι, to know: m. ἴσαμαι, used in the singular number by Doric writers only. See εἶδω.

ἴσχω. See ἔχω.

K.

ΚΑΖΩ, ΚΑΔΩ, ΚΑΔΕΩ, to cause to yield: 1 fut. ΚΑΔΗΣΩ, 3 f. p. κεκαδήσομαι, Hom.

καθέζομαι, to sit: 2 f. καθεδοῦμαι, 1 aor. p. ἐκαθέσθην.

κέλομαι, to order: 1 f. κελήσομαι, &c. R. from κέλεομαι.

κεῖμαι, to lie: see § 119. V.

κεραννύω, κεράννυμι, to mix: 1 fut. κεράσω, &c. Reg. from κεράω. Sometimes it inserts σ before -θησομαι, in 1 f. pass. sometimes not. Hence also κιννάω, from which κίγνυμι, s. s. imper. κίγνη, for κίγναθι.

κερδαίνω, to make gain: 1 f. κερδανῶ and κερδήσω; perf. κεκέρδηκα.

κιχάνω, to overtake: 1 f. κιχήσω, &c. R. from κιχέω; 2 aor. ἐκίχον, and ἐκίχην, from ΚΙΧΗΜΙ.

κίχρημι, to lend: 1 fut. χρήσω, &c. R. from χράω.

κλάζω, to cry aloud: 1 f. κλάγξω, &c. R. from κλάγγω; p. m. κέκληγα, as if from κλήζω.

κλύω, to hear: Reg. except the imperative pres. κλῦθι, as if from ΚΛΥΜΙ.

κορεννύω, κορέννυμι, to satisfy: 1 f. κορέσω and κορήσω, &c. R. from κορέω.

κράζω, *to crow* : 1 f. κράζω, &c. R. exc. imper. perf. κέκραχθι.
 κρεμαννύω, κρεμάννυμι, and κρήμνημι, *to hang* : 1 f. κρεμάσω, &c.
 R. from ΚΡΕΜΑΩ.

κτείνω, *to kill* : 1 fut. κτενῶ, &c. R. ; 2 aor. ἔκτανον, and ἔκτην from
 ΚΤΗΜΙ.

κυλίνδω, *to roll* : 1 fut. κυλίσω, &c. R. from κυλίω, s. s.

κυνέω, *to kiss* : 1 fut. κυνήσω, &c. R. ; also κύσω, &c. R. from κύω.

Λ.

λαγχάνω, *to receive by lot* : 1 f. λήξω, &c. R. from ΛΗΧΩ. 2 aor.
 ἔλαχον, perf. λέλογχα. § 137. 1. Note 2.

λαμβάνω, *to take* : 1 f. m. λήψομαι, p. εἴληφα, &c. R. from ΛΗ-
 ΒΩ. Ionic perf. λελάβηκα ; likewise 1 f. λάμψομαι,
 &c. R. as if from ΛΑΜΒΩ. Also of the same sig-
 nification.

λάζω, λαζύω, and λάζυμι.

λανθάνω, *to be hid* : 1 f. λήσω, &c. R. from λήθω ; in the middle
 voice.

λανθάνομαι, *to forget* : 1 f. λήσομαι, &c. from the same.

λίζω, *to hiss* : 1 f. λίγξω, &c. R. from λίγγω, s. s.

λούω, *to wash* : in the Attic dialect generally omits by syncope
 the short vowel after -ου- ; thus, ἔλου, ἔλουμεν, λού-
 μαι, λούσθαι, &c. for ἔλουε, ἐλούομεν, λούομαι, λούεσθαι,
 &c.

λουέω, in some of its tenses occurs in Homer.

Μ.

μανθάνω, *to learn* : 1 f. μαθήσομαι, p. μεμάθηκα, &c. R. from ΜΑ-
 ΘΕΩ, 2 aor. ἔμαθον.

μάχομαι, *to fight* : 1 fut. μαχήσομαι and μαχέσομαι, &c. R. from
 ΜΑΧΕΟΜΑΙ.

μεθύσκω, *to intoxicate* : 1 f. μεθύσω, &c. from μεθύω, s. s.

μέλω, *to care for* : 1 f. μελήσω from ΜΕΛΕΩ. 2 aor. ἔμελον, p.
 m. μέμηλα.

μέλλω, *to be about to be* : 1 f. μελλήσω, &c. R. from μελλέω.

μηκάομαι, *to bleat* : 1 f. μηκάσομαι, &c. R. (μηκάζω s. s.) 2 aor.
 ἔμαχον, p. m. μέμηκα, from ΜΗΚΩ.

μιγνύω, μίγνυμι, μίσγω, *to mix* : 1 f. μίξω, &c. R. from μίγω ; 2
 aor. ἐμίγην from ΜΙΓΗΜΙ.

μιννήσκω, *to remember* : 1 f. μνήσω, &c. R. from μνόω.

μοργνύω, μόργνυμι, *to wipe off* : 1 f. μόρξω, &c. from ΜΟΡΓΩ.

N.

ναίω, neut. *to dwell*: 1 f. νάσω, &c. R. from νάω, active, *to cause to dwell*.

νίζω, *to wash*: 1 f. νίψω, &c. R. from νίπτω, s. s.

O.

ὀζω, *to smell*: 1 f. ὀσω, R. also ὀζέσω and ὀζήσω, p. ὠζηκα, &c. R. from OZEΩ, p. m. ὠδα; with the Attic reduplication ὀδωδα.

οἰγνύω, οἰγνυμι, *to open*: 1 f. οἶζω, &c. R. from οἶγω. See ἀνοίγω.

οἰδαίνω, οἰδάνω, οἰδίσκω, *to swell*: 1 f. οἰδήσω, &c. R. from οἰδέω, Th. s. s.

οἶμαι and οἶμαι, *to think*: 1 f. οἶσομαι, &c. R. from οἶεομαι. οἶω, the active form, is retained in some dialects.

οἶχομαι, *to go*: 1 f. οἶχήσομαι, p. ὠχήμαι, R. as if from OIXEOMAI.

οἶχω, s. s. in the active form; 1 f. οἶχώσω, p. ὠχωκα, as if from οἶχώω.

ὀλισθαίνω, ὀλισθάνω, *to glide*: 1 f. ὀλισθήσω, &c. R. from ὀλισθέω, s. s.

ὀλλύω, ὀλλυμι, *to destroy*: 1 f. ὀλέσω, &c. R. from OAEΩ; 2 f. ὀλῶ, m. ὀλοῦμαι, 2 aor. ὠλόμην, p. ὠλα, Attice ὀλωλα.

Other forms are

ὀλλω, ὀλέκω, ὀλέσκω.

ὀμνύω, ὀμνυμι, *to swear*: 1 f. ὀμόσω, &c. R. from OMOΩ, commonly with the reduplication in the perfect; 2 f. m. ὀμοῦμαι from OMΩ.

ὀμοργνύω, ὀμέργνυμι, *to wipe off*: 1 f. ὀμέρξω, &c. R. s. s. as μοργνύω, which see.

ὀνήμι, ὀνίημι, *to help*: 1 f. ὀνήσω, &c. R. from ONAΩ.

ὀρμαίνω, *to rush*: 1 f. ὀρμήσω, &c. R. from ὀρμάω, s. s.

ὀρνύω, ὀρνυμι, *to excite*: 1 f. ὀρσω, (§ 129, II. Obs. 2.) from OPΩ; 2 f. ὀρῶ from ὀρω, p. m. ὀρωρα; hence a new present, ὀρσω, s. s. and also ὀρώρω.

ὀσφραίνομαι, *to smell*: 1 f. ὀσφανοῦμαι, R. and ὀσφρήσομαι, &c. R. from OΣΦPEOMAI, by epenth. from ὀσφρομαι, from which ὠσφρέμην; hence also ὀσφράω and ὀσφράομαι, s. s.

οὔτάω, οὔτάζω, οὔτάσκω, ΟΥΤΗΜΙ, *to hit, to wound*: 1 f. οὔτάσω, &c. R. from οὔτάω, infin. οὔτάμεναι, Hom. for οὔτά-ναι.

ὀφείλω, ὀφλω, ὀφλισκάνω, *to owe*, (viz. money, punishment, i. e.

to be guilty): 1 f. ὀφειλήσω and ὀφλήσω, &c. R. from ὀφειλέω and ὀφλέω; 2 aor. ὤφελον, used only in the expression of a wish; thus, εἴθ' ὤφελον, *O that I*, εἴθ' ὤφελες, *O that thou*, &c.

II.

πάσχω, to suffer: 1 f. m. πείσομαι, § 6. 6. (o.) p. m. πέπονθα; both from ΠΕΝΘΩ; 2 aor. ἔπαθον from ΠΗΘΩ; also 1 fut. παθήσω, &c. R. from ΠΑΘΕΩ.

πέσσω, to digest: 1 f. πέψω, &c. R. from πέπτω, s. s.

πεταννύω, πετάννυμι, to expand: 1 f. πετάσω, R. from πετάω, exc. p. p. πέπταμαι, which is from the contracted form πτάω. Another form is

πιτνάω and πίτνημι, s. s.

πέτομαι, πέταμαι, πετάομαι, to fly: 1 f. πετήσομαι, &c. R. from πετάομαι; 2 aor. ἔπτην from ἴπτημι; also, p. p. πεπόττημαι from ποτάομαι; by syncope ἔπετόμην becomes ἔπτομην, and so of other tenses.

πηγνύω, πήγνυμι, to fasten: 1 f. πήξω, &c. R. from ΠΗΓΩ; p. m. πέπηγα, 2 aor. pass. ἐπάγην.

πίλναι, πίλνημι, to approach: takes its tenses from πελάζω, s. s. τιμπλάνω and τιμπλήμι, to fill: 1 f. πλήσω, &c. R. from ΠΛΑΩ or πλήθω. When in composition μ comes before the initial π in this word, it is omitted before πλ; as, ἐμπίπλημι; so also in

τίμπρημι, to burn: 1 f. πρήσω, &c. R. from ΠΡΕΩ or πρήθω.

πίνω, to drink: 1 f. πώσω, &c. R. from ΠΙΩ; 2 aor. ἔπιον from πίων Th.; imperat. commonly πῖθι, sometimes πῖς; fut. m. πίομαι, probably the present used in the future sense; or by elision of σ for πίομαι; πιοῦμαι is also found. From this theme also comes

πιπίσκω, to cause to drink: 1 f. πίσω, &c. R. from πίων.

πράσκω, to sell: 1 f. πράσω, &c. R. from ΠΡΑΩ, probably from περάω, to transfer.

πίπτω, Attic and Poetic πίτνω, to fall: 1 f. πέσω, from the ancient ΠΕΤΩ; and πτώσω, p. πέπτωκα from ΠΤΩΩ; 2 aor. ἔπεσον, 2 f. m. πεσοῦμαι, as if from ΠΕΣΕΩ.

λάζω, to lead astray: 1 f. πλαγξω, &c. R. from πλάγγω; 2 aor. ἔπλαγον.

λήσσω, to strike: 1 f. πλήξω, &c. R. exc. 2 aor. p. ἐπλήγην; compounds regular throughout.

υνθάνομαι, to learn by inquiry; 1 f. πεύσομαι, (poetic πεύδομαι), &c. R. from πεύθω; 2 aor. m. ἐπυθόμην, perf. pass. πέπυσμαι.

P.

ῥέζω, ἔρδω, ΕΡΓΩ, *to do* : 1 f. ῥέζω and ἔρζω, &c. R. p. m. ἔοργα for ἔρροργα.

ῥέω, *to flow* : 1 f. ῥεύσω and ῥύησω, p. ἔρρυκα, &c. R. from ῥυέω.
2 aor. pass. ἔρρυν.

ῥηγνύω, ῥήγνυμι, *to break* : 1 f. ῥήζω, &c. R. from ῥήσσω, (i. e. ΡΗΓΩ,) s. s. p. m. ἔρρωγα ; 2 aor. pass. ἔρρώγην.

ῥωννύω, ῥώννυμι, *to strengthen* : 1 f. ῥώσω, &c. R. from ΡΩΩ.

Σ.

σθεννύω, σθέννυμι, *to extinguish* : 1 f. σέσω, &c. R. from σέω ; also p. ἔσθηκα, 2 aor. ἔσθην, from ΣΒΗΜΙ.

σκεδαννύω, σκεδάννυμι, σκιδνάω, σκίδνημι, *to scatter* : 1 f. σκεδάσω, &c. R. from σκεδάω.

σκέλλω, *to dry up* : 1 f. σκελῶ, R. also σκαλήσω, p. ἔσκληκα, (by syncope for ἔσκάληκα), 1 aor. ἔσκηλα, 2 aor. ἔσκλην, from ΣΚΓΗΜΙ.

σμάω, *to wipe* : 1 f. σμήσω, &c. p. ἔσμηκα, from σμήχω, s. s.

σπένδω, *to make a libation* : 1 f. σπείσω, &c. R. § 6. 6. (ο).

στορεννύω, στορέννυμι, *to spread* : 1 f. στορέσω, &c. R. from ΣΤΟΡΕΩ.

στρωννύω, στρώννυμι, *to spread* : 1 f. στρώσω, &c. R. from ΣΤΡΩΩ.

σχεῖν. See ἔχω.

σώζω, *to save* : 1 f. σώσω, &c. R. exc. 1 aor. pass. ἐσώθην instead of ἐσώσθην.

T.

ταλάω, *to bear* : 1 f. τλήσω, &c. Reg. from the syncopated form τλάω, s. s. ; 2 aor. ἔτλην, from τλήμι.

τέμνω, *to cut* : Reg. also 1 fut. τμήσω and τμήξω, from τμάω and τμήγω ; 2 aor. ἔταμον and ἔτμανον.

τίκτω, *to bear* : 1 f. τέξω, &c. R. from ΤΕΚΩ ; 2 aor. ἔτεκον, p. m. τέτοκα.

τίνω, τινύω, τίννυμι, *to expiate* : 1 f. τίσω, &c. R. from τίω, *to honour*.

τιτράω, τιτραίνω, τίτρημι, *to bore* : 1 f. τρήσω, &c. R. from τράω.

τιτρώσχω, *to wound* : 1 f. τρώσω, &c. R. from τρώω.

τρέχω, *to run* : 1 f. θρέξω, p. δεδράμηκα, &c. R. from ΔΡΑΜΕΩ ; 2 aor. ἔδραμον, 2 f. m. δραμοῦμαι.

τυγχάνω, *to be, to obtain* : 1 f. τυχήσω, &c. R. from ΤΥΧΕΩ ; 2 aor. ἔτυχον ; 1 fut. m. τεύξομαι from τεύχω. *Note.*

This verb must be carefully distinguished from the regular verb.

τεύχω, *to prepare* : 1 f. τεύξω, &c. R.

Υ.

ὑποσχέομαι, *to promise* : 1 f. ὑποσχήσομαι, &c. R. from ΥΠΟΣΧΕΟΜΑΙ. See ἔχω.

Φ.

φάγομαι, *pres. m. to eat* : also the future for φαγοῦμαι, in the N. T. and later writers by the same anomaly as ἔδομαι and πίομαι ; 2 aor. ἔφαγον. The rest of the tenses are formed from ἐσθίω, which see.

φάσκω. See φημί.

φέγω, *to bear* : used in the *pres.* and *imperf.* ; 1 f. οἶσω, (from ΟΙΩ), p. ΗΝΕΧΑ, &c. R. from ΕΝΕΚΩ ; also, 1 f. *pass.* οἰσθήσομαι ; 1 aor. act. ἤνεγχα for ἤνεγξα, from ΕΝΕΓΚΩ, Attice commonly ἤνεικα, &c. ; 2 aor. ἤνεγκον from the same ; p. m. ἤνοχα from ΕΝΕΧΩ.

φημί, *to say* : 1 f. φήσω ; 2 aor. ἔφην. See § 119, vi.

φθάνω, *to come before, to anticipate* : 1 f. φθάσω or φθήσω, &c. R. from ΦΘΑΩ, 2 aor. ἔφθην from φθημί.

φθίω, *to corrupt, to fall* : 1 f. φθίσω, &c. R. from φθίω, s. s. ; other forms are

φθίσθω, φθινέω and φθινύθω, used in the *pres.* and *imperf.*

φραγνύω, φράγνυμι, *to enclose* : 1 f. φράξω, &c. R. from ΦΡΑΓΩ, same as φράσσω, s. s.

φύζω, *to flee, to put to flight* : 1 f. φύξω, &c. R. But p. m. πέφυζα, formed immediately from the present. Other kindred forms are

φύγω and φεύγω, and it has the derivatives φυζάω and φύζημι.

φύω, *to beget* : 1 f. φύσω, 1 aor. ἔφυσα. But the *perf.* πέφυκα, aor. 2. ἔφυν, have a passive signification, *to be begotten, to be, to become.*

φύομαι and φύσομαι, have the same meaning.

Χ.

χάζω, χανδάνω, *to recede, to stand open, to contain* : 1 f. χάσω, &c. R. from ΧΑΩ, (s. s. with ΚΑΖΩ, which see). 2 aor. ἔχαδον and κέχαδον, p. m. κέχαδα and κέχανδα ; derivatives and varieties of form are numerous, for which see Donnegan's Lex. on the word.

χαίρω, *to rejoice* : 1. f. χαρῶ, &c. R. Also 1 f. χαίρησω, &c. R. from ΧΑΙΡΕΩ ; 2 aor. p. ἔχαρην.

χαίνω, χάσχω, χασκάζω, *to gape or yaw* : 1 f. χανῶ, &c. R. from χαίνω, a derivative from ΧΑΩ ; from which also χάζω and χάζω ; which see above.

χέω, *to pour out* : 1 f. χεύσω, &c. R. 1 aor. ἐχέυα and ἐχέα, (by elision for ἐχέυσα,) hence imperative χέον, χεάτω, &c. infin. χέαι.

χράω. This verb has five different forms with as many different significations :

1. χράω, *to give an oracular response* : Regular.

2. κίχρημι, *to lend* : like ἴστημι.

3. χρή, *it is necessary* : partly like verbs in μι, (see impers. verbs, § 120.)

4. χράομαι, *to use* : in the contracted tenses takes η for α, § 107. 12.

5. ἀπόχρη, *it suffices* : pl. ἀποχρῶσιν, inf. ἀποχρῆν, &c.

χρῶννύω, χρῶννυμι, *to colour* : 1 f. χρώσω, &c. R. p. pass. κέχρωσμαι.

χωννύω, χώννυμι, *to heap, to dam* : 1 f. χώσω, &c. R. from χώω, s. s. p. pass. κέχώσμαι.

Ω.

ὠθέω, *to push* : has the syllabic augment throughout ; thus, imp. ἐώθουν, 1 f. ὠτώ and ὠθήσω, Regular from both ; 1 f. p. ὠσθήσομαι.

§ 162. OF THE INDECLINABLE PARTS OF SPEECH.

The indeclinable parts of speech, sometimes denominated *Particles*, are those which suffer no change of form by declension. These are the *Adverb*, (which includes the *Interrogation*,) the *Preposition*, and *Conjunction*.

§ 163. OF THE ADVERB.

An adverb is a word added to a *verb adjective* or *other adverb* to express some *circumstance, quality, or manner* of their signification.

Adverbs may be considered in respect of *Signification, Derivation, and Comparison*.

§ 164. I. OF THE SIGNIFICATION OF ADVERBS.

In respect of signification, adverbs may be arranged in Greek, as they are in Latin and other languages, under the following heads :

1. **ADVERBS OF PLACE** ; comprehending those which signify,
 - 1st. *Rest in a place*. These generally end in δι, σι, ου, η, οι, χου, χη ; as, ἀγρόθι, *in the field*.
 - 2d. *Motion from a place*. These generally end in -θεν or -θε ; as, ἀγρόθεν, *from the field*.
 - 3d. *Motion to a place*. These generally end in δε, σε, ζε ; as, ἀγρόνδε, *to the field*.

Note. These terminations, δε, σε, ζε, are commonly annexed to the accusative of nouns, on which they seem to have the force of a preposition.

- 4th. *Motion through or by a place*. These are generally feminine adjectives in the dative singular, having ὁδῷ understood ; as, ἀλλῇ, *by another way*.
2. **ADVERBS OF TIME** ; as, νῦν *now*, τότε *then*, ποτέ *some times*, &c.
3. **ADVERBS OF QUANTITY** ; πόσον *how much*, πολύ *much*, ὀλίγον *a little*, &c.
4. **ADVERBS OF QUALITY** ; these end in ως ; in α and η (which are properly datives of the first declension) ; also in η, ι, ει, δον, δην, στι, and ξ.
5. **ADVERBS OF MANNER** ; (viz. *of action or condition*,) including those which express *exhortation, affirmation, negation, granting, forbidding, interrogation, doubt*, &c.
6. **ADVERBS OF RELATION** ; or such as express circumstances of *comparison, resemblance, order, assemblage, separation*, &c.

7. ADVERBS OF EXCLAMATION ; in other languages usually denominated Interjections. (See Obs. 2.)

OBSERVATIONS.

Obs. 1. Some adverbs have such an affinity, that beginning with a *vowel* they are INDEFINITES ; with π , INTERROGATIVES ; with τ , REDDITIVES or responsives, as follows :

INDEFINITE.	INTERROGATIVE.	REDDITIVE.
δ , $\delta\pi\eta$, { <i>which way.</i> by what means.	$\pi\eta$, { <i>which way?</i> by what means?	$\tau\eta\delta\epsilon$ or $\tau\alpha\upsilon\tau\eta$, { <i>this way, or</i> by this means.
ψ , { <i>how far.</i> for what reason.	$\pi\omega$, { <i>how far?</i> for what reason?	$\tau\psi$, { <i>so far.</i> for that reason.
$\delta\tau\epsilon$, $\delta\pi\omicron\tau\epsilon$, $\eta\nu\iota\kappa\alpha$, <i>when.</i>	$\pi\omicron\tau\epsilon$, $\pi\eta\nu\iota\kappa\alpha$, <i>when?</i>	$\tau\omicron\tau\epsilon$, $\tau\eta\nu\iota\kappa\alpha$, <i>then.</i>
$\delta\theta\epsilon\nu$, $\delta\pi\theta\epsilon\nu$, <i>whence.</i>	$\pi\theta\epsilon\nu$, <i>whence?</i>	$\tau\theta\epsilon\nu$, <i>thence.</i>
$\delta\theta\iota$, <i>where.</i>	$\pi\theta\iota$, <i>where?</i>	$\tau\theta\iota$, <i>there.</i>
$\delta\sigma\omicron\nu$, <i>how much.</i>	$\pi\delta\sigma\omicron\nu$, <i>how much?</i>	$\tau\delta\sigma\omicron\nu$, <i>so much.</i>
$\omicron\iota\omicron\nu$, <i>after what manner.</i>	$\pi\omicron\iota\omicron\nu$, <i>after what manner?</i>	$\tau\omicron\iota\omicron\nu$, <i>after that manner.</i>
$\delta\sigma\acute{\alpha}\kappa\iota\varsigma$, <i>how often.</i>	$\pi\sigma\acute{\alpha}\kappa\iota\varsigma$, <i>how often?</i>	$\tau\sigma\acute{\alpha}\kappa\iota\varsigma$, <i>so often.</i>

Obs. 2. Under adverbs in Greek are classed those particles of exclamation which express some sudden emotion of the mind, and are, in the grammars of most other languages, denominated *Interjections*. The most common of these are the following, which express

<i>Rejoicing</i> ; as, $\iota\grave{\alpha}$, $\iota\omega$.	<i>Condemning</i> ; as, ω , $\phi\epsilon\upsilon$.
<i>Grieving</i> ; as, $\iota\grave{\alpha}$, $\tilde{\omega}$ and $\hat{\omega}$.	<i>Admiring</i> ; as, ω , $\epsilon\alpha\epsilon\alpha\iota$, $\pi\alpha\pi\alpha\iota$.
<i>Laughing</i> ; as, α , $\tilde{\alpha}$.	<i>Deriding</i> ; as, $\iota\grave{\alpha}$, $\tilde{\omega}$, $\tilde{\omicron}$.
<i>Bewailing</i> ; as, $\alpha\iota$, $\acute{\omicron}\iota$, $\iota\omega$, $\acute{\omicron}\tau\omicron\tau\omicron\iota$.	<i>Calling</i> ; as, $\tilde{\omega}$.
<i>Wishing</i> ; as, $\epsilon\iota$, $\epsilon\iota\theta\epsilon$.	<i>Enjoining silence</i> ; as, τ , δ .
<i>Rejecting</i> ; as, $\acute{\alpha}\pi\alpha\gamma\epsilon$.	<i>Threatening</i> ; as, $\acute{\alpha}\iota$.
<i>Praising</i> ; as, $\epsilon\iota\acute{\alpha}$, $\epsilon\upsilon\gamma\epsilon$.	<i>Raging</i> ; as, $\epsilon\upsilon\acute{\omicron}$.

§ 165. OF THE FORMATION AND DERIVATION OF ADVERBS.

A few adverbs in Greek are primitives ; as, $\nu\upsilon\nu$, *now* ; $\chi\alpha\mu\alpha\iota$, *on the ground* ; $\chi\theta\acute{\epsilon}\varsigma$, *yesterday*.

But the greater part are derivatives, and consist of

I. Such words as are not strictly speaking adverbs, but are so denominated from being sometimes used in an adverbial sense, either by virtue of their signification or by ellipsis, for an adverbial phrase ; of these the following are examples :

1. The accusative of neuter adjectives ; as, $\pi\rho\omega\tau\omicron\nu$, $\tau\omicron\pi\rho\omega\tau\omicron\nu$; $\pi\rho\omega\tau\alpha$, $\tau\grave{\alpha}$ $\pi\rho\omega\tau\alpha$, *first* ; $\tau\grave{\alpha}$ $\mu\acute{\alpha}\lambda\iota\sigma\tau\alpha$, *chiefly* ; $\acute{\omicron}\xi\upsilon$, *sharply*.

2. The oblique cases of nouns and pronouns ; as,

Gen. ὁμοῦ, *together* ; from ὁμός, *united*.

οὐδαμοῦ, *never* ; from οὐδαμὸς, *no one*.

Dat. κύκλῳ, *around*, (i. e. *in a circle* ;) from κύκλος, *a circle*.

τάχει, *swiftly, with swiftness* ; from τάχος, *swiftness*.

Acc. ἀρχὴν and ἀρχὰς, (sup. κατὰ) *from the beginning* ;
from ἀρχή, *the beginning*.

δίκην, *as, like* ; from δίκη, *manner*.

3. Verbs are sometimes used as adverbs ; thus,

The imperative ; as, Ἄγε, ἴθι, ἴδε, &c.

2d aorist active ; as, Ὀφείλον, ὥφελον ; from ὀφείλω.

The present optative of εἶμι ; viz. εἴην.

Obs. 1. To these may be added

1st. nouns compounded with prepositions ; as, ἐκ ποδῶν, *out of the way*.

2d. Prepositions united together ; as, παρὲκ, *abroad*.

3d. Prepositions joined with adverbs ; as, ἔπειτα, *then*.

II. Such words as have undergone a change of form, and are used only in an adverbial sense. These are so numerous and varied in form and derivation, that a perfect classification cannot be given. The following, as being the most important, may be noticed : viz.

Adverbs in

1. -ως, express a circumstance of quality or manner, and are for the most part formed from adjectives by changing -ος of the nominative or genitive into ως ; as, φίλως from φίλος ; σωφρὺνως from σώφρων, gen. σώφρονος.

2. -ι, or -ει, express a circumstance of manner, and are generally formed from nouns ; as, ἀναιμεί, *without bloodshed* ; αὐτοχειρί, *with one's own hand*.

3. -τι and -τει are formed from the verbal adjectives in -τός and -τέος ; thus, ὀνομαστί, *by name* ; ἀνιδρωτί, *without sweating*. So also those in -δην, (the characteristic of the verb being changed when necessary, according to the laws of Euphony, § 6. 2.) ; thus, from βατός is formed βάδην, *by steps*, (from βάω) ; from συλλήπτως, συλλήξδην, *collectively* ; from κρυπτός, κρύβδην, *secretly*, &c. Sometimes the termination -άδην is added ; as, σποράδην, *scattered*.

4. -ιστι come from verbs in -ίζω, derived from nouns signifying a nation, party, or class, and signify *after the manner, lan-*

guage, &c. of such nation, &c. ; as, Ἑλληνιστί, *after the manner of the Greeks* ; ἀνδραποδιστί, *after the manner of men*.

5. -δον and -ηδον are chiefly derived from nouns, and relate generally to external form and character ; as, ἀγεληδόν, *in herds* ; βοτρυδόν, *resembling grapes*.

Note. If derived from verbal adjectives they agree in signification with those in -ῶν ; as, ἀναφανδόν, *openly*.

6. Adverbs denoting certain relations of *place*, are formed by the addition of certain syllables to the words from which they are derived ; viz. *In a place* is denoted by the terminations τι, σι, ου, η, οι, χου and χη ; *from a place*, by -θεν or -θε ; and *to a place*, by -δε, -σε, and -ζε. See § 164. 1.

Exc. Adverbs of place, derived from prepositions, express the relations of *in a place* and *to a place* by the termination -ω ; thus,
In a place. To a place. From a place.

ἄνω, *above*. ἄνω, *upwards*. ἄνωθεν, *from above*, (from ἀνά.)
κάτω, *below*. κάτω, *downwards*. κάτωθεν, *from below*, (from κατὰ.)

§ 166. COMPARISON OF ADVERBS.

1. Adverbs derived from adjectives compared by -τερος and -τατος, are compared by changing -ος of these terminations into -ως ; as,

σοφῶς, σοφωτέρως, σοφωτάτως, from σοφός.

2. Adverbs derived from adjectives, compared by -ίων and -ιστος, commonly take the neuter singular of the comparative and neuter plural of the superlative for their comparative and superlative ; thus,

αἰσχρῶς, αἰσχρίον, αἰσχρίστα, (from αἰσχρός.)

Note 1. This mode of comparison is also used, though more rarely, for those derived from adjectives compared by -τερος and -τατος ; as,

σοφῶς, σοφώτερον, σοφώτατα.

Note 2. The accusative neuter of adjectives, both singular and plural, is sometimes used adverbially in all the degrees. To the superlative degree the article is frequently prefixed ; as, τὸ πλεῖστον, (sup. κατὰ.)

3. Adverbs in -ω, formed from prepositions, are compared by adding -τέρω and -τάτω ; as, ἄνω, ἀνωτέρω, ἀνωτάτω. So also prepositions which are compared in the sense of adverbs ; as, ἀπὸ, ἀπωτέρω.

Note. Some other adverbs imitate this mode of comparison ; as, ἐγγός. ἐγγυτέρω, ἐγγυτάτω ; yet as often otherwise ; thus, comp. ἐγγύτερον and ἐγγιον, superl. ἐγγιστα.

§ 167. INSEPARABLE ADVERBIAL PARTICLES.

Certain particles, never used by themselves, but prefixed to words by composition, affect the signification of the words with which they are compounded, as follows :

1. *ἀ* (which becomes *ἀν* before a vowel) has three different significations :

- (1.) It marks *privation*, (from *ἀνευ*, *without*;) as, *ἀνυδρως*, *without water*.
- (2.) ——— *increase*, (from *ἄγαν*, *much*;) as, *ἄξυλος*, *much wooded*.
- (3.) ——— *union*, (from *ἅμα*, *together*;) as, *ἄλοχος*, *a consort*.

2. *ἀρι*, *ξι*, *βοῦ*, *βρι*, *δά*, *ζά*, *λά*, *λί*, and sometimes *νή* and *νέ*, encrease the signification; as, *δήλος*, *manifest*; *ἀρίδης*, *very manifest*, &c.

3. *νή* and *νέ* generally express *privation* or *negation*; as, *νήπιος*, *an infant*, from *νή* and *ἔπω*, *I speak*; but

Exc. *νή* sometimes increases the signification; as, *νήχυτος*, *that flows in a full stream*, from *νή* and *χύω*.

4. *δυσ* expresses *difficulty*, *trouble*, or *misfortune*; as, *δυσμενής*, *malevolent*; *δυστυχέω*, *I am unhappy*.

Note. The contrary of *δυσ* is *εὖ*, (which is also found by itself.) It signifies *well* or *with facility*; as, *εὐμενής*, *benevolent*; *εὐτυχέω*, *I am happy*.

§ 168. OF THE PREPOSITIONS.

A preposition is an indeclinable part of speech, which points out the relation of one thing to another, and always governs a certain case.

1. The primary use of prepositions seems to have been to indicate the relation of one thing to another in respect of *PLACE*. From this, by a natural and easy analogy, they are used to express similar relations in respect of *TIME*.

2. From their primary and more common use to express certain relations of place and time; they are also used by analogy and figure to express various other connexions and relations among objects, in all of which, however, the primary and original use of the word may easily be traced.

3. The various relations of one thing to another in respect of *place*, may be referred to two classes: the one of which involves the idea of *motion*, the other that of *rest*. These ideas, variously modified, make up the whole meaning of this class of words; and while some prepositions are used to express the idea of *motion* only, and others that of *rest* only, some are used to express sometimes the one and sometimes the other. Hence in construction they are joined with different cases suited to the relation they express: thus, those which indicate *motion from* are put with the genitive, as that case usually expresses the idea of *origin*. Those which indicate *motion to* are put with the accusative, as expressing that *on which*, action or motion terminates. And those which indicate rest at, or near an object, are put with the dative, as the case which expresses *that in, on, or with*, which any thing rests and remains. The general idea of motion in a particular direction, or of rest expressed by the preposition alone, combines with the idea of the case with which it is joined, and thus furnishes the appropriate meaning of the preposition in its general use; and if a preposition is put with different cases, its appropriate meaning will be different when joined with one case from what it is when joined with another, because its general meaning is modified by combination with the idea of the case with which it is joined. Thus, *παρὰ* with the genitive commonly signifies *from*, with the acc. *towards*, and with the dat. *near, by the side of*.

4. It must not be supposed because a preposition is rendered into English by a great variety of words of different, and sometimes of contrary, signification, that there is a corresponding variety in the meaning of the word itself. Indeed, it may be laid down as a principle, that the *primary meaning* of the preposition is its *only meaning* as it was used by the Greeks themselves; and that the necessity there is for rendering it by a variety of words, of different signification in different sentences, arises, not from any diversity of meaning in the word itself, but from the different associations and habits of thought prevailing among those who use a different language. Thus, in Greek, ἀπ' ἵππων μάχεσθαι, literally "*to fight from horses*;" a mode of expression never used in English—must be rendered, "TO FIGHT ON HORSEBACK." Here it would not be correct to say that *on* is the meaning of the preposition ἀπὸ, or that it ever conveyed this idea to the mind of a Greek. Though the idea conveyed in the Greek phrase is precisely conveyed in the translation, yet the *habit of thought* manifest in the one is different from that which appears in the other. In the Greek, the idea prominent in the mind of the speaker, and properly ex-

pressed by ἀπὸ is, the *place from which* the fighting is directed. In the English, the prominent idea is the *position of the soldier* while fighting, no less properly expressed by *on*, though nearly opposite in meaning to ἀπὸ. Thus, different modes of conceiving the same idea give rise to a different mode of expressing it; and hence the variety of terms often used in one language in translating a word whose meaning is but one in another.

In rendering the Greek prepositions into English, the best rule is not, as has been often done, to ascertain by extensive induction the numerous supposed meanings of the word, and then to select the best for the present purpose. It will, in general, be found much better to ascertain the *one primary meaning* of the preposition; and then, having by means of this found the meaning of the sentence, to render the whole according to the authorized modes of expression in the language.

With a view to this, in the following list of prepositions the primary and radical meaning is given, as stated by the best authorities; and examples are added, in which, though a variety of translation is proper according to the usage of the English language, yet the primary and only meaning of the Greek word may be easily traced.

It will also appear that different prepositions are joined with the same word to express substantially the same idea; thus, ἀπὸ δείπνου and ἐκ δείπνου, *after supper*; πρὸ φόβου and περὶ φόβου, *from fear*; εἰς, ἀμφὶ and περὶ τοὺς μυρίους, *about ten thousand*. In all such instances, though the general idea is the same, it is yet under the influence of *different associations* in the mind of the speaker.



§ 169. OF THE GREEK PREPOSITIONS.

There are eighteen prepositions, properly so called, in the Greek language; of these,

Four govern the *Genitive* only, viz. Ἀντὶ, Ἀπὸ, Ἐκ or Ἐξ, Πρὸ.

Two govern the *Dative* only, Ἐν, Σὺν.

Two govern the *Accusative* only, Εἰς or Ἐς, and Ἀνά.

Four govern the *Gen. and Acc.* Διὰ, Κατὰ, Μετὰ, Ὑπὲρ.

Six govern the *Gen. Dat. and Acc.* Ἀμφὶ, Περὶ, Ἐπὶ, Παρά, Πρὸς, and Ὑπὸ.

§ 170. 'Αμφι. GENITIVE, DATIVE, AND ACCUSATIVE.

The primary signification of this preposition (nearly synonymous with περι), appears to be *round, round about*; applied first to *place*, and secondly, in a more general manner, to *other objects*. It is joined with the genitive and dative, but principally with the accusative. With whatever case it is joined, its meaning is nearly the same; though, when strictly used, the primary meaning may yet be considered as modified by the import of the case, as follows; viz.

WITH THE GENITIVE.

Besides the primary and general meaning *round, round about*, it intimates that that which is *round* another object also proceeds from it, is occasioned by it, or is estimated from or in connexion with it; thus, ἀμφι πόλιος οἰκέουσιν, they live *round about* (near) the city; viz. as if belonging to it, and proceeding from it, round about *in respect of* it.

Other variations of meaning with this case, referable to the primary meaning, are the following; viz.

Of, or concerning; as, ἀμφι ἄστρον γραφή, a dissertation *about* or *concerning* the stars; as it were, a writing or description *round about* and proceeding from them, they being its subject; so, φάμεν ἀμφι θεῶν καλὰ, we speak well *of* the gods.

Upon, in addition to; as, ἀμφι πόνου ὁ πόνος, toil *upon* toil; i. e. toil, *round about*, succeeding, and emanating from previous toil, like wave succeeding wave when a falling body disturbs the smooth surface of the water.

For the sake of, for the love of; as, ἀμφι Φοίβου, for the love of Apollo; i. e. doing something concerning, *round about* Apollo, in a figurative sense, on account of some favour received from him.

WITH THE DATIVE.

To the original meaning of *round, &c.* is added the idea of *rest or continuance in, on, or with* an object; as, ἀμφ' ὤμοισιν ἔδυστο τεύχεα καλὰ, he put the fine armour *around* (so as to *rest* and *remain upon*, or supported by) his shoulders.

It is also used variously with this case, as follows; to signify

Of, or concerning ; as, ἀμφὶ μάχῃ τοσαῦτα εἰρήσθω, let so much have been said *concerning* the fight ; where the perfect, εἰρήσθω, having a reference to continuance of action, corresponds to the idea of *continuance* expressed by the dative.

Among ; as, Ἀμφὶ σφίσι πένθος ὄρωρε, sorrow arose (round about) *among* them, and remained *resting among* them.

After, or near ; as, Ἀμφὶ δ' ἄρ' αὐτῷ ἄλλοι εἶποντο, others followed *after* him, (i. e. kept *close about* him and followed his movements).

Upon ; as, Κάεσαλλεν ἀνδρὰ κατὰ χθονός, ἀμφὶ δ' ἄρ' αὐτῷ ἔζετο, he threw the man upon the ground and sat *down upon* him, (covering him, as it were, round about, and resting upon him).

For, in defence of ; as, Ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι, to fight *for*, (i. e. to continue fighting, as it were, *round about*) Helen and all her wealth, (*as something to which they were resolved to adhere*).

For, on account of ; as, τοιῇδε ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν, to suffer woes for a long period, *about* (on account of) such a woman, (i. e. suffering *continued about* her and identified with her).

With ; as, πεπαρμένη ἀμφ' ὀνύχασσιν, pierced *with* his talons, (i. e. the thing pierced still remaining *round about* the talons).

WITH THE ACCUSATIVE.

In connexion with the primary meaning, it also conveys the idea of *approximation*, or *tendency towards* an object ; as, Ἀγρόμενοι Ἰορδάνου ἀμφὶ ῥέεθρα, collected *about* (having advanced from all parts to) the stream of Jordan. Hence variously, in a secondary sense ; as,

Near, i. e. approximating to, 1st in respect of *place* ; as, ἀμφὶ δὲ καυλὸν φάσγανον ἐρῆαίσθη, the sword was broken somewhere *near* the hilt ; 2d in respect of *time* or *number* ; as, ἀμφὶ τὰ ἐβδομήκοντα ἔτη, *about* seventy years, (not precisely, but about and advancing towards that period). ἀμφὶ δειλὴν, against, or towards evening. γεγεννημένοι ἀμφὶ τοὺς δισχιλίους, having been (not precisely, but) *about* two thousand.

Of, concerning or belonging to, especially in periphrases ; as, οἱ ἀμφὶ τὴν θήραν, *hunters*, (i. e. men *about*, occupied *about*, the chase). τὰ ἀμφὶ τὸν πόλεμον, what belongs to war.

Note. These expressions, however, are elliptical, and depend upon a particular use of ἀμφὶ with the verb εἰμὶ or ἔχω; thus, ἀμφὶ εἰμὶ or ἔχω, *I am busy, occupied, or employed about*; as, ἀμφὶ ταῦτα ἦσαν, *they were employed about these things*; ἀμφ' αὐτοὺς ἤδη ἔχειν, *to be now occupied about themselves*. Hence the above may be supplied, οἱ ἀμφὶ τὴν θήραν ὄντες; τὰ ἀμφὶ τὸν πόλεμον ὄντα. See Syntax, Article with the Participle, (§ 208, VI. 3d). Also, for a particular usage of ἀμφὶ and περὶ, with proper names, see Syntax of the Article, § 208, VII. Obs. 3.

IN COMPOSITION this preposition has the general force of *about, round about*; as, ἀμφιβάλλειν, *to throw around*; ἀμφισβητεῖν, *to contend for or about any thing*; φίλον πόσιν ἀμφιπεσοῦσα, *embracing her beloved husband*; ἀμφίδρομος, *running round, whirling*; ἀμφότερος, *both, i. e. going round, including each of the two*.

§ 171. 'Ανὰ. ACC. In Poetry, sometimes the DAT.

The primitive meaning of this preposition is *motion upwards*. It is opposed in meaning to κατὰ, and carries with it the general meaning of *up, up on, up along*; as, ἀνὰ τὸν ποταμὸν πλέειν, *to sail up along the river*. This is also manifest in the various kindred meanings which it derives from the connexion in which it stands; thus,

Over; as, 'Ανὰ τὰ ὄρη, *over (i. e. up along) the mountains*.

Through; as, 'Ανὰ τὴν Ἑλλάδα, *through (from one point up along to another in, or up and down in) Greece*.

During; as, 'Ανὰ τὸν εἶον, *during life, from the commencement up through successive periods, (life being compared to an ascent,) or tracing life back, as it were, up the stream of time to its commencement*.

Among; as, ἀνὰ πρῶτους, *among the first; i. e. up to, so as to be with or among the first*.

Among, i. e. up and down among; as, ἀνὰ τὰ ὄρεα πλανᾶσθαι, *to wander among the mountains, as it were up along the mountains, and back along the same course*.

With, i. e. in process of; as, ἀνὰ χρόνον, *with time, in process of time*.

In; as, τὰ φρονέων, ἀνὰ θύμον, *revolving these things in the mind; i. e. bringing them up along the mind, from one faculty as it were to another*.

It is used in adverbial phrases; as, ἀνὰ μέσον, *moderately; i. e. up a middle course*; ἀνὰ κράτος, *forcibly, by force*.

It is also used distributively; as, ἀνὰ πέντε, *five by five, (i. e.*

counting up by fives, or up each five;) ἀνὰ μέγος, *by turns, alternately*, (up along each part.)

WITH THE DATIVE.

In this construction it is sometimes used by the Poets; it conveys the ideas of *elevation* and *rest*; thus, it signifies

Upon; as, χρυσέῳ ἀνὰ σκήπτρῳ, *upon a golden sceptre*.

On; as, εὐδαι δ' ἀνὰ σκήπτρῳ Διὸς αἰετὸς, *the eagle sleeps on the sceptre of Jove*.

In; as, χρυσέαις ἀν' ἵπποις, (up) *in a golden chariot*; ἀνὰ ναυσὶν (up) *in ships*.

IN COMPOSITION the different shades of meaning which it assumes, accord with, or can easily be traced to, its primary meaning. The chief of these are

1. Motion upward; as, ἀναβαίνω, *I ascend*; (hence ἀναπλέειν, to sail *from* the harbour, because on a level surface an object departing, in the perspective appears to move *upwards*; for the same reason, καταπλέειν, to sail *into the harbour*;) ἀναδείκνυμι, *I shew*, i. e. *I hold up to view*; ἀναμνήσω, *I remind*, *I call up to mind*; ἀνέχομαι, *I hold up myself*, *I endure*.
2. Repetition; as, ἀναδιδάσκω, *I teach anew or again*.
3. It increases the force of the word; as, ἀναβοάω, *I cry aloud*, *I send up a cry*.
4. Back; as, ἀνακαλέω, *I call back*; ἀναπλέω, *I sail back again*. Hence it conveys the idea of undoing; as, πτύσσω, *I fold*; ἀναπτύσσω, *I take up the folds*, *I unfold*.

Note. ἀνα, with the accent changed, is sometimes in Homer put for ἀνάστηθι; as, ἀλλ' ἄνα μηδ' ἔτι κείσο, *but rise, nor longer lie*. Also for ἀνίστη and ἀνέστησαν; as, ἄν' δ' Ὀδυσσεὺς, *but Ulysses rose*.

§ 172. 'Αντί. THE GENITIVE.

The radical meaning of this preposition seems to have been, "*in front of*;" and it is constantly used of one thing at rest, *in front of*, or, *set over against* another by way of *exchange, comparison, equivalence, or preference*; hence its general meaning, *for, or instead of*.

According to the connexion in which it stands, it may be rendered as follows; viz.

For ; Ὀφθαλμὸς ἀντὶ ὀφθαλμοῦ, an eye *for* (an equivalent *for*) an eye.

Before ; Ἀντὶ χρημάτων ἐλεῖσθαι τὴν δοξάν χρεή, we ought to choose glory *before* (i. e. in preference to, or instead of) wealth.

Instead of ; Εἰρήνη ἀντὶ πόλεμου, peace *instead of* war.

Against ; Ἀντὶ ἀνδρὸς ἵτω, go *against* (in front of) the man.

Equal to ; Ἀνὴρ ἀντὶ πολλῶν, a hero *equal to* (fit to be set against) many.

For, in consideration of ; Ἀνθ' ὧν, *for* (in consideration of, as an equivalent) which things.

Upon ; Ἀνίας ἀντὶ ἀνίων, sorrows *upon* (corresponding to, in addition to) sorrows.

IN COMPOSITION it generally retains its primitive signification ; thus, it denotes

1. Equality ; as, ἀντίθεος, *equal to* a God, Godlike.
2. Substitution ; as, λευκῶν μέλανας ἀνταλλάξομαι, I will substitute black *for* white (scil. robes.)
3. Reciprocity ; ἀντιμετρέω, I return in the same measure (I set measure *against* measure.)
4. Comparison ; ἀντικρίνω, I compare (I judge by setting one *over against* another.)
5. Opposition ; ἀντιτάσσω, I draw up *against* an enemy.

Obs. This preposition is frequently understood, after verbs of buying and selling ; πόσου τίς πριάσθαι δύναται τὸ τῆς Ἥρας ἄγαλμα ; *for how much* can one buy the statue of Juno ? δράχμης, *for* a drachma.

§ 173. 'Απὸ. THE GENITIVE.

This preposition is properly used in reference to an object which before was *on, with, or at*, (in contact with) another, (not *in*, nor merely in its near vicinity,) from which it is now separated. Hence ἀπὸ generally expresses the idea of *removal*, and its primary meaning is *from*.

In various connexions it may be rendered as follows : viz.

FROM ; Ἀφῆκε ἑαυτὸν ἀπὸ τοῦ πύργου, he threw himself *from* the tower.

ON ; ἀφ' ἵππων μάχεσθαι, to fight *on* (from) horseback.

AFTER ; ἀπὸ δείπνου, *after* (from the time of) supper.

AGAINST ; Ἀπὸ γνώμης, *against* (aside from) his opinion.

By means of ; πέφνεν ἀπ' ἀργυροῦ βιοῦ, he killed *by means of* (from) a silver ball.

With ; ἀπὸ σπουδῆς, *with* (proceeding from) zeal.

Upon ; ἀπὸ λείας ζῆν, to live *upon* (from) plunder.

Of, proceeding from ; ἀφ' ἑαυτου, *Of* (proceeding from) himself.

On account of ; ὁ ἀπὸ τῶν πολεμίων φόβος, Fear *on account of* (i. e. proceeding from) the enemy.

For ; ἀπιστευόντων αὐτῶν ἀπὸ τῆς χαρᾶς, as they believed not *for* (from) joy.

Of, belonging to ; οἱ ἀπὸ τῆς βουλῆς, those *of* (belonging to, i. e. from) the council, counsellors. So also

Of, (as above); οἱ ἀπὸ	{	τοῦ πληθους, Plebeians.
		φιλοσοφίας καὶ λόγων, Philosophers and
		Literati.
		τῆς στοᾶς, Stoics,
		τοῦ περιπάτου, The Peripatetics.
		τῶν μαθημάτων, Mathematicians.

So also the adverbial expressions, ἀπὸ τύχης, *fortunately* ; ἀπὸ στόματος or μνήμης, *from memory* ; ἀπὸ γλώσσης, *viva voce*.

IN COMPOSITION it denotes

1. Departure ; as Ἀπέρχομαι, I go *away from*.
2. Separation ; as, ἀποδιαστέλλω, I place quite *asunder* (one from another.)
3. Negation ; as, ἀπόφημι, I deny, (I say *different from*, *aside from*.)
4. Privation ; as, ἀπομανθάνω, I unlearn (I diminish *from* my former learning.)
5. Augmentation ; as, ἐρξιδω, I fix, ἀπερξιδω, I fix *firmly*.

§ 174. Διὰ. GENITIVE AND ACCUSATIVE.

This preposition, in its original import signifies **THROUGH**. It indicates motion directed *through* a certain space or time ; and if the attention be drawn chiefly to the *space* or *medium* through which the motion is directed, it will be followed by the **GENITIVE** ; as, πορευόμενοι διὰ ταύτης τῆς χώρας, journeying **THROUGH** this country.

But if, disregarding the medium, the attention is directed to that to which the motion tends, it will be followed by the **ACCUSATIVE**, and signify **ON ACCOUNT OF**.

I. From the general meaning of διὰ with the genitive applied to *place* and *time*, it is used to express

1. The *instrument* by means of which any thing is done, being as it were, the *medium through which* the effect is produced, and, according to its connexion, may be variously rendered; thus,

With; as, διὰ μέλανος γράφειν, to write *with* (through the means of) ink.

Of; as, δι' ἐλέφαντος εἰδῶλα, idols *of* ivory, (through means of ivory as a material.)

By means of; as, διὰ τινός ἀγειν, to do a thing *by means of* (through the agency of) another.

2. The *space passed through* whether of place or time, and may be rendered variously, as in the following sentences:

At; as, κῶμαι διὰ πολλοῦ, villages placed at considerable distances, the *space through* from one to another being *much*.

Every; as, διὰ πέντε ἡμέρων, *every five days*, (five days being the interval through which we come from one point of time to the other.) So διὰ μακροῦ, *after a long time*, scil. χρόνου.

In; as, διὰ βραχέων εἰπεῖν, to say *in* (through the medium of) a few words.

It is used in many phrases differently rendered, as the idiom of our language requires, but in all of which the general meaning of the word may be readily perceived; thus, διὰ μνήμης τίθεσθαι, *to remind*, (to put through one's memory;) δι' αἰτίας ἔχειν, *to accuse*, (to hold by means of an accusation;) and so of others, for which see Donnegan's Lexicon, "διὰ."

Διὰ governing the genitive of a noun with several verbs, such as ἔχω, λαμβάνω, τίθεμαι, ἄγω, &c. expresses the same thing as the kindred verb of the noun; thus, δι' ἐλπίδος ἔχω is the same as ἐλπίζω, *I hope*; δι' εὐχῆς ἐστὶ, the same as εὐχεται, *he prays*, &c.

II. With the accusative as above, it expresses the tendency of an action or motion to a certain object or end aimed at; and, as the end is in one sense the occasion or reason of the action or change, the preposition expresses also the influence of the end as a motive by which it was produced. Hence it is rendered *on account of*, *for the sake of*, i. e. through the influence of, as a motive.

1. The accusative chiefly as the *end*; thus, τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, the sabbath was made *for* man, i. e. *on his account*, through the influence of this end operating as a reason.

But διὰ τοῦ ἀνθρώπου in this sentence would mean the sabbath was made *through the instrumentality* or *agency* of man; διὰ σέ ταῦτα γράφω, I write these things on your account. The genitive would signify *through your means* AS AN AGENT.

2. The accusative chiefly as the *cause* or *occasion*; as, οὐκοῦν εὐδαίμονες δι' ἀγαθῶν κτῆσιν, are they not then happy *on account of* the possession of good? viz. through this possession, as the cause influencing or leading to happiness. Thus used, it may be rendered *through means of*, not, however, as an instrument, which would require the genitive, but as an influencing cause. Thus, προλαβὼν τὴν Θράκην διὰ τούτους, scil. πρεσβεῖς, having possessed himself of Thrace by *means of* these ministers, not as instruments or agents through whom he effected this, but owing to their negligence allowing him the opportunity to effect it. Dem. for the crown, again referring to the same δι' οὗς ἅπαντ' ἀπώλετω, through whom (not as instruments, but owing to whom, as the *occasion* or *cause*) all was lost.

Note. In the early state of the language, it is supposed, before the use of the prepositions was definitely settled, διὰ with the accusative sometimes had the simple force of διὰ with the genitive; as, νύκτα δι' ἀμβροσίην, *during the divine night*, unless indeed there may be a reference to the influence of the night as conducing to some end.

IN COMPOSITION διὰ has the force of the particle *dis-* in English, and of *dis* and *trans* in Latin, and denotes

1. *Separation*; as, διασπάω, I tear *asunder*, (*through the middle.*)
2. *Division*; as, διαμερίζω, I divide *into parts*, (*make separation through.*)
3. *Arrangement*; as, διατάσσω, I *dispose* or *arrange*.
4. *Passage through*; as, διαπλέω, I sail *through*; I sail *over*.
5. *Reciprocation*; as, διαλέγομαι, I converse *with* another, (I speak after having passed through an interval of silence, i. e. I *speak in turn.*)
6. *Opposition* or *competition*; as, διάδειν, to sing *by turns*, as in a contest of music; also, to sing out of tune, (*breaking through harmony.*)
7. *Perseverance*; as, διαπονέω, I labour *perseveringly*, I bring to perfection, (scil. *through all opposing obstacles.*)

§ 175. Εἰς or ἐς. THE ACCUSATIVE.

This preposition is directly opposed in meaning to ἐκ, and denotes *motion to a certain place*, so that what is advancing may enter and be WITHIN *that place*. Its primary and general meaning is *into, to*; as, ἦλθεν εἰς τὴν Ἑλλάδα, *he came into Greece*. It differs from πρὸς, which is opposed to ἀπὸ; and with the accusative signifies *motion to*, so as to be ἄτ. As modified by the words with which it stands connected, it may be variously rendered; as follows,

To; as, σπεύδομαι εἰς Ἀχιλλεῖα, I am hastening *to* (to go in to) Achilles; ὕμνος εἰς Ἀπόλλωνα, a hymn *to* (entering into the praises of) Apollo.

Toward; as, εὖνους εἰς τὸν δῆμον, well disposed *towards* (with a mind *entering into*, and concerning itself about the interests of) the people; εἰς ἑσπέραν, *towards* (so as to enter into) evening.

Against; as, ἀμαρτάνειν εἰς τινα, to offend *against* (misconduct, as it were, entering into and causing a feeling of offence in) any one; εἰς τρίτην ἡμέραν, *against* (entering into) the third day.

Among; as, διαβεβλημένος εἰς Μακεδόνας, calumniated among (injurious reports having been made to *enter among*) the Macedonians.

Before; as, καλὰ ἔργα ἀπεφάναντο εἰς πάντας, noble deeds have been displayed *before* all, (have been made to *enter into the view* of all).

Concerning; as, τὰ μὲν εἰς Μέδουσαν, the things *concerning* (entering into the account of) Medusa.

In respect of; as, μακάριος πέφυκ' ἀνὴρ, πλὴν εἰς θυγατέρας, he is a happy man except *in respect of* his daughters, (not entering into this subject).

In; as, εἰς ἐκκλησίαν καθέζομαι, I sit *in* the assembly. *Note.* When thus used the idea of *previous entering into* is also intimated; thus, having entered into, I sit, &c. παρεῖναι ἐς Σάρδεις, *to come to Sardis*; i. e. having come to, *to be in* Sardis.

With numerals it signifies, 1st, *about*; as, εἰς τοὺς μυρίους, *about ten thousand*; 2d, it forms the distributives; as, εἰς ἕνα—ὄδο—τρεῖς, *singuli, bini, terni*. It is used in adverbial expressions; as, εἰς ἅπαζ—δις, &c. *once, twice, &c.* εἰς τί, *how long?* εἰς αἰ, *always*; εἰς ὀλίγον, *nearly*; εἰς ὅσον, *as far as*; εἰς τοῦδε, *thus far, to this pass, &c.*

IN COMPOSITION it has the general force of into ; as, εἰς-κομίζω, *I import* ; εἰς-έρχομαι, *I enter* ; εἰς-πίπτω, *I fall into* ; εἴς-ὁδός, *an entrance*.

When followed by a genitive the accusative is understood ; as, εἰς Ἀρτέμιδος, (scil. ναόν), *into the temple of Diana*. Sometimes the preposition itself is understood ; as, ἐρχεσθον κλισίην, *go to the tent*.

§ 176. Εκ or Εξ, (viz. before a vowel). GENITIVE.

This preposition properly denotes motion *out of* a place. It is often rendered by the same term as ἀπό, but the idea conveyed is different, the latter denoting motion from a place *at* which the object moved, previously was ; the former expressing motion from a place *within* which it formerly existed ; thus, ἀπό πόλεως, *from the city*, presupposes only being *at*, or *near* it ; but ἐκ πόλεως, *from the city*, presupposes being *in* it ; and hence the motion expressed by ἐκ may terminate where that expressed by ἀπό began. Hence it signifies,

1. *Motion from* an object or number with which the object moved was previously so connected as to form a *part* ; its removal being *from within* the space previously occupied by the whole ; thus, ποτήριον ἐκ χρύσου, a cup (made out) *of* gold ; ἐκ μετοίκων, one *of* the strangers.
2. *Causation* or *origin* ; as, ἐκ τῆς ὁψιος, *in consequence of* the vision ; i. e. rising *out of* the vision, as a cause ; τὰ ἐξ Ἑλλήνων τείχεα, the fortifications built *by* the Greeks ; i. e. arising *out of*, and the effect of their labours.
3. *Change of state* ; as, ἐξ εἰρήνης πολεμεῖν, *out of* peace, to make war. To these the various uses of this preposition may readily be reduced ; thus,
By ; as, ὁ δίκαιος ἐκ πίστεως ζήσεται, the just shall live *by* faith ; i. e. *in consequence of* faith.
With ; as, ἐκ πάσης ἐπιμέλειας, *with* all care, proceeding *from*, or *out of* it as the origin or source.
According to ; as, ἐκ τῶν νόμων, *according to* the laws, (arising *out of* them). *Note.* ἐκ and ἀπό are sometimes used promiscuously ; thus, ἐκ δείπνου and ἀπὸ δείπνου, *after* supper ; οἱ ἐκ τῆς στοᾶς and οἱ ἀπὸ

τῆς στοᾶς, the stoics, those *from the stoa*; ὄναρ ἐκ Διὸς ἐστὶν and ἀπὸ Διὸς, a dream is *from Jupiter*.

IN COMPOSITION the primary idea is generally to be observed; as, ἐκνοῦς, *out of one's wits*; ἐκβαίνω, *I go out*. But moreover

1. It denotes *division or separation*; as, ἐκκρίνω, *I select*.
2. *preeminence*; as, ἐξοχος, *eminent*; i. e. rising *from among and above others*.
3. *completion or success, and also intensity*; as, ἐκμανθάνω, *I learn thoroughly*; ἐκτιμᾶω, *I honour greatly*.

§ 177. Εν. DATIVE.

This preposition is properly used of a thing at rest *in or contained within* certain limits. Its primary application is to *place*, and signifies *in or within*; as, ἐν τούτῳ τόπῳ, *in this place*; ἐν βαβυλῶνι, *in Babylon*. In its various applications to time, number, condition, power, and operation, it may be variously rendered; as follows,

1. Within; as, ἐν ἑπτὰ ἡμέραις ἀποθνήσκουσι, they die *within* seven days.

During; as, ἐν σπονδαῖς, *during* (within the time of) the truce.

2. Among; as, ὄνος ἐν μελίταις, the ass *among* (i. e. in the midst of) bees.

Before; as, ἐν μάρτυσι, *before* (i. e. in the midst of) witnesses.

In the power of; as, οὐκ ἐν ἐμοί ἐστι, it is not *in* me; i. e. *in my power*; ἐν σοὶ ἐστι, it depends *on* you; i. e. it is *in your power*.

By, i. e. By means of; as, ἐν τούτοις τοῖς νομοθέταις μὴ θῆσθε νόμον μηδένα, make no law *by* (in the operation of) these lawgivers; ἐν σελήνῃ, *by* moonlight; i. e. *in the light of the moon*.

In the case of; as, ἐν ἐμοί θρασύς, bold *against* (in case of) me.

With; as, ἐν πέλταις καὶ ἀκοντίοις διαγωνιζέσθαι, to fight *with* (i. e. armed in, or with) shields and darts; as we say, "armed in mail," the armour being considered as a covering; ἐν στεφάνοις, adorned *with* (i. e. attired in) chaplets.

Into; as, ἐλθεῖν ἐν Ἑλλάδι, to come *into* (i. e. so as to be in) Greece.

Out of; as, ἐν χρυσῷ πίνειν, to drink *out of* (to drink that which is in) gold.

It is used in various connexions in which the idiom of the English language requires a different mode of expression from that employed in the Greek, though the proper force of the preposition is still manifest; thus, ἐν φόβῳ εἰμι, *I am afraid*; literally, "I am *in* fear;" so ἐν ἡδονῇ εἶναι, to please; ἐν δύνάμει εἶναι, to be able; ἐν τάχει, *swiftly*; ἐν ὁμοίῳ, *equally*; ἐν νόσῳ, *sick*.

Sometimes the word governed by it is understood; as, ἐν ᾧδου, viz. οἴκῳ, *in the shades*; ἐν δὲ λέαινα, sup. θήγους, *among the wild beasts was a lioness*.

IN COMPOSITION it has the general force of *in* or *among*; as, ἐνοικέω, I dwell in, I inhabit; ἐνοικος, an inhabitant. In combining with the initial consonant of the word with which it is compounded, it is subject to the rules of euphony, § 6. 6.; as, ἐμ-πλεω, ἐγ-καλεω, ἐλ-λειπω, ἐν-ναιω, &c.

§ 178. 'Επὶ. GENITIVE, DATIVE, ACCUSATIVE.

This preposition is more frequently used by the Greek writers, and appears to assume a greater variety of meanings than any other. Its general meaning seems to be motion or rest *on* or *upon*.

WITH THE GENITIVE.

It is difficult in most instances to perceive any other reason for its connexion with this case, than merely that the word in the genitive may be viewed as that from which the relation expressed by ἐπὶ is estimated, and which may be intimated by the phrase "with regard to," "in respect of." Sometimes, however, the idea of possession or dependence may be perceived; and at any rate with the genitive, it does not express that *closeness* or *continuance* of relation which it does with the dative, nor that motion to, or tendency towards, an object which it expresses with the accusative. Its general meaning, then, to which almost all varieties of signification with this case may be reduced, is *on* or *upon*; as,

'Επὶ θρόνου ἐκαθέζετο, He was sitting *upon* his throne.

'Η σφαῖρα κυλινδεται ἐπὶ τῆς τραπέζης, The ball rolls *upon* (its place of movement in respect of) the table.

Other varieties of meaning, which may be reduced to this general idea, are as follows :

Through ; as, ἐπὶ Θράκης ἐχώρει, he marched *through* (i. e. upon, over the country of) Thrace.

Of, concerning ; as, ἐπὶ παιδὸς λέγων, speaking *of* (upon the subject of) the child.

At ; as, ἐπὶ σκοποῦ τοξεύειν, to shoot *at* (upon) the mark.

At, near, or beside ; as, ἐφάνερωσε ἑαυτὸν ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος, he shewed himself *at* or *near* (i. e. upon the shore of) the sea of Tiberias.

After, next to ; as, καὶ ἐπὶ τούτων τὰς τάξεις τῶν Μακεδόνων, and *after* (close upon) these the ranks of the Macedonians.

Under, in the time of ; as, ἐπὶ Κρόνου, *during* the life of Saturn, or *under*, or in the time of Saturn.

Note. For a variety of other uses of this preposition, with this as well as with the other cases, see Donnegan's Lexicon.

Obs. 1. 'Επὶ with the genitive is frequently used to denote the superintendants or administrators of certain offices ; thus, οἱ ἐπὶ τῶν εὐθύνων. The superintendants of *accounts*, (i. e. those appointed with regard to accounts ;) ὁ ἐπὶ τοῦ ταμεῖου (καθεστώς) *the questor*.

Obs. 2. Like κατὰ and ἀνὰ with the genitive of numbers, it is used distributively ; as, ἐπὶ τεττάρων, *quaterni, by fours* ; εφ' ἑνὸς ἄγειν τὴν τάξιν, to lead the battalions (per singulos) in single file.

WITH THE DATIVE.

This preposition with the dative signifies close upon, connected with the idea of *continuance in, upon, or with*, which the dative usually bears ; as,

Ἦκειντο ἐπ' αὐτῷ, They lay (and continued) *close upon* him.

Ἐφ' ὑμῖν ἔστιν, It is in your power, (i. e. it rests *upon* you.)

Ἐφ' ᾧ, On which condition, (i. e. resting *on which*.)

Other varieties of meaning with this case are the following :

During ; as, ἐπὶ τούτῳ, *during* this time, (i. e. *close upon* all this time.)

Besides, in addition to ; as, ἐπὶ τούτοις, *besides* these ; i. e. close upon, and connected with these things.

For ; as, ἐπὶ τῷ κέρδει, *for* (close upon, and connected with) gain.

After ; as, ἄλλοι ἐπ' ἄλλοις, one *after* (i. e. close upon) another.

With ; as, ἐπὶ τοσούτῳ στρατεύματι, *with* (close upon and continuing with) so great an army.

With, against ; as, ἐπὶ Τρώεσσι μάχεσθαι, to fight *with* (against, pressing upon) the Trojans.

Along ; as, ἐπὶ ποταμῷ, *along* the river (keeping *close upon* the river.)

Among ; as, ἐπὶ φίλοις, *among* his friends, (i. e. close upon, near to.)

Over, viz. in authority ; as, ἐπὶ τοῖς παισὶν, *over* the boys.

WITH THE ACCUSATIVE.

Connected with the accusative, besides the general meaning *on* or *upon*, it also conveys the idea of approach or tendency towards ; and hence is often rendered *to*, *towards*, &c. as well as *upon*.

Ἀναπηδήσαντες ἐπὶ τοὺς ἵππους, having mounted *upon* their horses.

Ἴτε οὖν ἐπὶ τὰ ὅπλα, go then *to* arms.

Ἐπ' ἀνατολήν, *towards* the east.

To these may be referred the following varieties ; as,

On ; as, ἐπὶ τὴν αἶαν, *on* the ground, (previous motion towards being implied.)

Under ; as, τὴν πόλιν ἐφ' ἑαυτὸν ποιήσασθαι, to bring the city *under* subjection to himself, (more literally upon himself, so that the management of it should rest upon him.)

In ; as, ἑαυτὸν ἐπ' ἐξουσίαν ποιήσασθαι, to establish himself in power, (to bring himself *to*, so as to be *upon* a place of power.)

Over, viz. the space of ; as, Πλάτος ἔχων πλεῖον ἢ δύο στάδια, having a breadth *more than* (would extend over or upon) two stadia. Applied in the same way to time, it signifies

During, or for the space of ; as, ἐδήουν τὴν γῆν ἐπὶ δύο ἡμέρας, they laid waste the country *during* two days.

Against, motion towards with hostile intent ; as, συσκευάζεται πάντας ἀνθρώπους ἐφ' ἡμᾶς, he arms all men *against* us.

Note. It is to be observed, that ἐπὶ sometimes signifies motion towards even when joined with the genitive ; but in that case the motion is always of a friendly kind, and therefore it is not rendered *against*, but *towards* ; as, ἀποπλέοντες ἐπ' οἴκου, sailing directly *towards* home, (steering *upon* home as the object they wish to reach.)

Obs. 1. With all the cases like κατὰ, and often promiscuously with it, it is used in adverbial phrases ; as, ἐπ' ὀνόματος, *by name*, (but ἐπ' ὀνόματι signifies *under pretence*;) ἐπὶ and κατ' ἐπιτομήν, *briefly*; ἐφ' ἐκάστην and καθ' ἐκάστην ἡμέραν, *daily*; ἐπ' ἀληθείας, *truly*; ἐπὶ μηνί, *the whole month*; ἐπ' ἐνιαυτῷ, *for a year*, &c.; ἐπὶ πολὺ, *long*; ἐπ' ὀλίγον, *for a little*; ἐπὶ τοσοῦτο, *thus far*, &c. &c.

Obs. 2. Sometimes the noun or pronoun is omitted after ἐπὶ; thus, ἐπὶ δὲ, i. e. ἐπὶ δὲ τούτοις, *moreover*; in addition to these things.

IN COMPOSITION it retains its usual force, and signifies

1. Addition; as, ἐπιδίδωμι, I give *in addition*.
2. Encrease or augmentation; as, ἐπώδυνος, causing *encreased* pain, pain *upon* pain.
3. Reciprocity; as, ἐπιβοήθεια, *mutual* assistance.
4. Succession; as, ἐπιγινόμενοι, those who *succeed*, (i. e. come *upon* or *after*), hence, posterity.

§ 179. Κατὰ. GENITIVE AND ACCUSATIVE.

It would seem that the primary idea expressed by this preposition is that of one object holding a certain course or direction in relation to another, either as *parallel* to it, or in a state of *approximation*. Its signification is properly active. The direction of the action, &c. depends on the previous relative position of the objects, and may be *parallel*, or *perpendicular*, or *transverse*, yet so that the general direction is always *downward* in opposition to that expressed by ἀνὰ, which is always *upward*. The general meaning, then, of the preposition by itself is, **DOWN ALONG**, (parallel); **DOWN TO**, **UPON**, or **AT**, (perpendicular); **DOWN THROUGH**, (transverse).

WITH THE GENITIVE.

When it governs the genitive, the import of the preposition combines with the idea of the case, § 220. so that the noun governed indicates, 1st. The *origin* of the action or motion, or that *from which* at first, or in its progress, it proceeds; as, βῆ δὲ κατ' Ὀλύμπιοι καρήνων, he descended *from* the heights of Olympus; 2d. the *cause* of the particular direction expressed by κατὰ; as, τὰ δάκρυα καταστάζοντα κατὰ τῶν πέπλων, the tears trickling *down along* her robes; the robes as it were *guiding* or *causing* the direction of the tears; 3d. that to which the action or motion tends, and which is in some way the *cause* of it, or that with *reference to which*, or *about which* it exists. The

meaning of the preposition here also will be modified by circumstances ; thus, the action or motion proceeding from a *hostile* source will give it the character of *opposition*, and the preposition will be rendered *against* ; as, κατ' Αἰσχίνου λόγος, a speech *against* Æschines, directed *against* him from a hostile source ; if from some other source, it will bear a meaning corresponding to the nature of the connexion ; as, ἐγκώμια καθ' ὑμῶν, panegyrics pronounced *upon* you, (directed to you concerning you as their subject.) To these primary significations almost all the different meanings which it bears with the genitive may easily be reduced, as in the following examples numbered as above.

1. Down from ; as, ἤλλοντο κατὰ τοῦ τείχους, he leapt (*down*) *from* the wall.
2. Along ; as, κατὰ τῆς ὁδοῦ, (*down*) *along* the road, (the road *guiding* or being the *cause* of the direction moved.)
- On ; as, κατὰ χθονὸς ὀμματα πήξας, fixing his eyes (*down*) *on* the ground.
2. Through ; as, Καθ' ὅλης τῆς περιχώρου, (*down*) *through* the whole region round about ; or, according to No. 1, proceeding *from* one place after another *through* the whole region.
1. Under ; as, κατὰ γῆς ἀποπέμπω, I send him *under* (i. e. down through) the earth (proceeding *under from* the surface.
3. Upon ; as, κατὰ γῆς πίπτειν, to fall (*down*) *upon* the ground.
3. At ; as, κατὰ σκοποῦ τοξεύειν, to shoot *at* a mark ; the arrow coming *down upon* as being aimed at it.
3. Before ; as, Κατ' ὀφθαλμῶν κέχυτ' ἀχλὺς, a mist was spread (extended) *before* his eyes.
3. Respecting ; as, Πολὺς ἔπαινος ἦν κατὰ τῆς ἡμετέρας πολέως, there was great praise *respecting* our state.
3. By ; viz. in swearing ; as, ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζώντος, I adjure thee *by* the living God ; I put you to your oath *down before* the living God, in his presence.
3. Against ; as, 'Ο μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστί. He that is not with me is *against me* ; directs his course *against* me as an enemy.
- Among ; as, κατὰ θνητῶν ἀνθρώπων, *among* mortal men ; i. e. down the race of mortal men from first to last.

WITH THE ACCUSATIVE.

When κατὰ is joined with the accusative, the idea of origin &c. is neglected, and that of position *parallel to* or motion *down along*, or *to*, alone is expressed. Its meaning is consequently much less varied with the accusative than with the genitive, and generally may be explained by reference to the primitive idea of *even with*, *parallel to*, or *down to*, as in the following examples; viz.

Through; as, Κατὰ στρατὸν εὐρὺν Ἀχαιῶν, *through* (even with) the extensive army of the Greeks.

According to; as, Κατὰ γε τὸν σὸν λόγον, *according to* (even with, not departing from) thy opinion; with the genitive it would be *against*, *contrary to* thy opinion. So κατὰ τὴν ἀλήθειαν (not *against*, but) *according to* the truth; κατὰ τὸν Πλάτωνα, *according to* Plato, &c. Hence,

In respect of; as, ἴσους κατ' ἀριθμὸν equal, *in respect of* number, (i. e. even with or as far as number is concerned, not departing from the consideration of number.)

Note. But in this sense the preposition is commonly understood; as, νεφέλη εἰλυμένος (κατὰ) ὤμους, covered with a cloud *as to*, or *in respect of*, his shoulders; (i. e. even with.)

In; as, κατ' ἀρχῆς, *in* the beginning, i. e. even with it.

On; as, κατὰ στήθος ἔβαλε, he struck him *on* (even with or down on,) the breast.

By; as, κατὰ κλίμακας κατέβαινον, they went down *by* (even with) ladders.

To, near to; as, κατὰ τὸν πορθμὸν ἐγένοντο, they came *near to* (even with, close up to) the harbour.

At; as, κατὰ τὸν τόπον, *at* (even with) the place.

Opposite, *over against*; as, κατὰ Κέρκυραν, *over against* (even with, abreast of) Corcyra.

Before; as, κατὰ τοὺς ὀφθαλμοὺς, *before* (even with) his eyes.

During, applied to time; as, κατὰ δὲ τοὺς αὐτοὺς χρόνους *during* (i. e. down through and even with) these same times.

Note. κατὰ, in reference to a period of time, represents the computation proceeding *forwards*, as it were, *down the stream of time* from a certain point; ἀνὰ represents it as proceeding *backwards*, or, as it were, *up the stream of time* from a certain point.

Κατὰ with the accusative is used to express certain modifications of time, place, and relation in an adverbial manner, in

which its primitive signification may be perceived ; as, κατὰ μικρὸν, (scil. μέρος) *by degrees* ; κατὰ δύναμιν, *according to his strength* ; κατ' ἐμὲ, *as for my part* ; τὰ κατ' ἐμὲ, *my property* ; κατ' ἰδίαν, *privately, apart* ; κατὰ λέξιν, *literally*.

It is also used *distributively* ; as, καθ' ἓνα, *one by one* ; κατὰ μῆνα, *every month, monthly* ; κατ' ἑπος, *word for word*.

In many of these phrases it is used in common with other prepositions ; thus, κατὰ κράτος, and ἀνὰ κράτος, *by force* ; καθ' ἑαυτὸν, ἐφ' ἑαυτὸν, and πρὸς ἑαυτὸν, *by himself*. See Donnegan's Lexicon, Κατὰ.

In Composition, with a verb of motion its usual signification is *down* ; as, βαίνω, *I go* ; καταβαίνω, *I descend* ; βάλλω, *I throw* ; καταβάλλω, *I throw down*. It also signifies, 1. Opposition ; as, κρίνω, *I judge*, κατακρίνω, *I judge against, I condemn*. 2. It gives additional force to the simple term ; as, φορτίζω, *I load*, καταφορτίζω, *I load down, I overload* ; μαθάνω, *I learn*, καταμαθάνω, *I learn thoroughly*.

Κατὰ, in poetry, sometimes stands before the dative, but in this case it is properly in composition, with a following verb from which it is separated by *tmesis* ; as, Κατὰ συφεοῖσιν ἐέργνυ (Hom.) for συφεοῖσιν κατ' ἐέργνυ.

§ 180. Μετὰ. GENITIVE, ACCUSATIVE, and, with the Poets, sometimes the DATIVE.

This preposition represents one thing associated with another, not so closely as to be considered a *part of*, or *one with it*, which is the proper import of συν, but as joined in company with it, and has the sense of *with*.

I. WITH THE GENITIVE.

With the genitive this preposition expresses the association of one thing with another, so as to be in some way dependent upon it, or occupying a secondary or dependent station in relation to it, or it intimates participation with another in something common to both ; and hence, with this case its general signification is "*with*," "*together with*," in the sense described ; as,

Κοσμότης οἰκεῖ ΜΕΤ' ἐμοῦ, *modesty dwells WITH me*.

Ὅτ' ἦν μεθ' ἡμῶν, *when he was WITH us*.

Μετὰ δμῶων πίνε καὶ ἤσθ', *he drank and ate TOGETHER, or IN COMMON WITH, his servants*.

To these primary meanings of the word, when used with the genitive, all others may easily be reduced ; thus,

By means of ; as, μετ' ἀρετῆς πρωτεύειν, to excel *by means of* virtue ; i. e. connected with, and dependent on it as the means of excelling.

According to ; as, μετὰ καιροῦ, *according to* (connected with and depending upon) circumstances.

And, i. e. *in conjunction with* as an agent ; as, ἤλασε τοὺς ἐναγεῖς Κλεομένης μετὰ Ἀθηναίων, Cleomenes *and* (in conjunction with, and by the aid of) the Athenians, drove out the polluted.

And, i. e. *together with* as the object ; as, τὴν Στατίραν προσάγαγοῦσα μετὰ τῆς ἀδελφῆς ἀπέκτεινε, having led forth Statira, she slew her, *together with* her sister. This example from Plutarch is considered a deviation from the ancient usage. Coray.

With, in the sense of against ; as, μετὰ Βοιωτῶν ἐμάχοντο, they fought *with* (shared the battle with) the Bœotians.

Οὔτοι μετὰ τοῦ ἀρνίου πολεμήσουσι, these shall make war *with* (against) the lamb.

With, in the sense of *for*, or, *on the side of* ; as, μετὰ τινος εἶναι, to take part *with* any one ; i. e. to be *with* him, *on his side*.

Among ; as, μετὰ τῶν νεκρῶν, among, (sharing the same place with) the dead.

The same meaning of the preposition can easily be perceived in such phrases as the following : viz. οἱ μετ' ἐμοῦ, *my* ; οἱ μετ' αὐτοῦ, *his* ; μετὰ δικαιοσύνης, *justly* ; μετ' ἀνάγκης, *necessarily* ; μετὰ καιροῦ, *seasonably*, &c.

II. WITH THE ACCUSATIVE.

With the accusative it seems to represent one thing following *after*, or moving *towards* another *before* it, (as it were, in order to form a junction with it). Hence its general signification with this case is *after*, either with respect to *place* or *time* ; as,

Μετ' αὐτοὺς ἦλθε, *he came after them*.

Σμικρόν τι μετὰ μεσημβρίαν, *a little after mid-day*.

In accordance with this it is used to signify

Next to, or next after ; as, μετ' ἀμήμονα Πηλεΐωνα, *next after* the valiant son of Peleus ; ὃν φιλῶ μάλιστα μετὰ σε, whom I love the most *next to* you.

To, towards ; as, μετ' ἀμήμονας Αἰθιοπῆας ἔβη, *he went to* the good Æthiopians ; i. e. he went seeking *after*

them, they being before him as the object sought after.

After, i. e. with a view to bring; as, ἤκομεν νεκροὺς μετὰ, we have come *after* (in order to fetch) the dead bodies.

Between; as, Βίβλον μετὰ χειρὸς εἰληφώς, having taken the book *into* or *between* his hands, (viz. forming one of a series in which one thing comes *after* another).

In; as, μετὰ πλῆθύν, in a crowd, (as above).

Note. In the Attic writers it is joined with *ἡμέρα* in the accusative, in such expressions as the following; μεθ' ἡμέραν, *in the day-time*; μετὰ τρίτης ἡμέρας, *on the third day*; οὔτε νυκτὸς, οὔτε μεθ' ἡμέραν, *neither by night nor by day*.

III. WITH THE DATIVE.

With the dative it is used by the poets only, and when so used is nearly allied in signification to Σύν or Ἐν, and may be rendered *in*, *with*, *among*; as,

ἔχε δὲ στεροπὴν μετὰ χειρσίν, he held the lightning *in* or *between* his hands.

ὑφαίνε μετὰ φρεσίν, he planned *in* his mind.

χαῖται δ' ἐβλύωντο μετὰ πνοιῆς ἀνέμοιο, his locks were agitated *by* the blast, (were kept floating *with* the blast).

μετὰ δὲ τρίτάτοισι ἀνάσσειν, and he now reigned *among* the third (scil. men of the third) generation.

IN COMPOSITION it signifies:

1. Participation; as, μεταλαμβάνειν τῶν κινδύνων, to *participate* in dangers, (i. e. to take or share dangers *with* another).
2. Change; as, μεταδοκέω, I *change* my opinion; i. e. I think *after* having previously thought.
3. Reciprocity; as, μετὰγγελος, a messenger *between* two parties.
4. With verbs governing the accusative by the force of μετὰ, it retains its usual signification with the accusative, as above; as, μεταπέμπειν, to send *after* or *for* any one; Σοφίαν μετίσιναι, to seek *after* wisdom.

§ 181. Παρά. GENITIVE, DATIVE, ACCUSATIVE.

This preposition primarily regards one thing as placed along side of another, and with regard to this position indicates motion from it, close to it, or towards it, according to the case with which it is joined.

WITH THE GENITIVE.

Its common signification is *from*, (i. e. from beside) ; as,

Ὅτε παρ' ἡμῶν ἀπήεις, when you departed *from us*.

Παρὰ τοῦ πατρὸς παρέλαβον, they received *from* their father.

With this its various other significations harmonize ; as,

Of ; as, ἡ παρὰ τούτων εὐνοία, the kindness *of* (proceeding from) these persons.

By ; as, κατηγορεῖται παρὰ τῶν Ἰουδαίων, he is accused *by* the Jews, (i. e. the accusation proceeding from the Jews).

With ; as, Ἰησοῦς καὶ οἱ παρ' αὐτοῦ, Jesus and those *with* him, (i. e. from beside him).

Near ; as, παρὰ χροτάφων τε παρῆται, the cheeks *near* (from beside) the temples.

From among, above, or in comparison with ; as, ἔχει τιν' ὄγκον Ἄργος Ἑλλήνων παρὰ, Argos has something to boast *above* the Grecians.

WITH THE DATIVE.

Its common signification is *at*, *with*, *near*, *among*, connected with the idea of continuance ; as, παρὰ νηυσὶν, close at or *beside* the ships.

Ἀσφαλές ἐστὶ λέγειν παρ' ὑμῖν, it is not dangerous to speak *among you*.

Δειπνεῖτε παρ' ἡμῖν, sup *with us*.

Παρὰ μνηστῆρσιν, *among* the suitors.

Ἴέναι παρὰ τῷ Τισσαφέρνηι, to go *beside* (to be with) Tissaphernes.

WITH THE ACCUSATIVE.

Its general signification is motion *beside*, or *to beside*, expressed by *to*, *beyond*, *beside* ; as,

Ἀλλὰ ἔλθων παρὰ τὸν δικαστὴν, but coming *to* the judge.

Παρ' αὐτὴν τὴν Βαβυλῶνα δεῖ παρῖεναι, it is necessary to pass *beyond* (i. e. to go *along side of and beyond*) Babylon.

Παρὰ τὸ μαιράκιον ἐκαθέζετο, he sat down *beside* the young man.

In its various other applications with this case, its primary meaning may easily be traced ; thus,

Through ; as, παρ' ὅλον τὸν βίον, through one's whole life, (i. e. moving parallel with or along the course of).

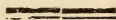
Against ; as, ἔχει παρὰ τὴν εἰρήνην, he retains *against* the terms of peace, (i. e. beside them, passing by them).

On account of ; as, παρὰ τὴν ὑμετέραν ἀμέλειαν, on account of your negligence, (to be *laid to*, put *along side of* as its cause).

In comparison with ; as, παρὰ τὰ ἄλλα ζῶα, in comparison with other animals ; i. e. brought *beside* for comparison.

Obs. In the following phrases the force of the preposition may readily be perceived ; viz. πληγὴν παρὰ πληγὴν ἐκατέρον, each a stroke *passing a stroke* ; i. e. each a stroke alternately ; ὁ παρ' ἡμέραν πυρετός, the *tertian* *ague*, the fever passing one day and recurring the next ; παρὰ μῆνα, each *alternate month*, passing one month and recurring the next ; παρὰ φύσιν, *unnatural*, contrary to nature ; παρ' ὥραν, *unseasonably* ; παρὰ πολὺ, *by far* ; i. e. *far beyond*, when followed by the accusative ; but followed by the genitive, *far short of* ; as, παρὰ πολὺ τῆς ἐλπίδος, *far from hope* ; παρὰ τοσοῦτον, *by so much* ; παρ' ὀλίγον, *by little* ; παρὰ μικρόν, *nearly* ; παρ' ὀλίγον, μικρόν, &c. ποιεῖσθαι, to think little of ; παρὰ μῆνα τρίτον, *every third month* ; παρ' ἡμέραν, *daily, every day*.

IN COMPOSITION it retains its general meaning. In accordance with this it sometimes expresses *defect* ; as, παραβλέπω, I see *imperfectly* : *near equality* ; as, παρόμοιος, *nearly alike*.



§ 182. ΠΕΡΙ. GENITIVE, DATIVE, AND ACCUSATIVE.

This preposition has nearly the same general meaning with ἀμφι ; viz. *round, round about* ; the chief difference seems to be, that ἀμφι denotes a closer union between the *embracing* and *embraced* object than περι does. It is also used sometimes *secondarily*, in a sense in which ἀμφι is not used, as will appear below. They are, however, put with the same cases ; are often put in-

differently the one for the other; and hence the same explanations will apply to the different uses of this preposition which were given of the examples under ἀμφι; thus,

WITH THE GENITIVE.

The general meaning of *round about* is connected with the idea of *origin, cause, &c.* expressed by the genitive of the noun governed. In its primary sense it is hardly ever with this case applied to place. In a secondary sense it is used as follows; to signify,

About, i. e. of, or concerning; as, Ὡς οἱ μὲν περὶ νῆος μάχοντο, thus these fought *about* the ship, (the ship being the occasion and object *about which* they fought). So περὶ τινος λέγειν, to speak *of* or *concerning* any one.

With; as, μηδὲν ἔχω ποιεῖν περὶ τάνδρως, I have nothing to do *with* (i. e. *about* or *concerning*) this man.

For, i. e. about, in defence of; as, περὶ πατρίδος μάχεσθαι, to fight for (as it were, *round about*, in defence of, and from a regard to the claims of) one's country.

Above or before, viz. denoting *eminence* or *superiority*; as, περὶ πάντων ἔμμεναι ἄλλων, to be *above* (superior to) all others, (probably as that which surrounds is greater than that which is surrounded). So the phrase περὶ παντός, *above all*. This usage is almost peculiar to Homer.

Note. With such genitives as πολλοῦ, μικροῦ, πλείστου, οὐδένοιο, &c. it is used to express estimation, valuation; as, ποιῆσθαι περὶ πολλοῦ, to *value highly*; ἡγεῖσθαι περὶ μικροῦ, to *think little of*, (i. e. to act or to think *about* a thing, and from a regard to the great or small advantage conceived to proceed from it.)

WITH THE DATIVE.

Besides the primary meaning of *περὶ*, there is also, when followed by the dative, the idea of *rest* or *continuance*; as,

χιτῶνα περὶ στήθεσσι φέρειν, to wear a coat of mail (*close*) *around* (and remaining upon) his breast.

In a secondary sense, as follows:

For, i. e. concerning, on account of; as, περὶ πάσῃ πόλει δεδιέναι, to be (and continue) in fear *for* (about) the whole city.

From; as, περὶ φόβῳ, from fear, (i. e. remaining, as it were, *round about*, and influenced by fear.)

WITH THE ACCUSATIVE.

To the general idea of *round* or *about*, it adds that of *approach* to or *tendency towards*, as in ἀμφί; thus, Περιέστησε μὲν πᾶν τὸ στράτευμα περὶ τὴν πόλιν, he placed the whole army around the city. To this primary meaning of the word with the accusative, the secondary meanings may generally be referred; thus,

Concerning, or towards; as, οἶονται γὰρ τοὺς ἀχαρίστους καὶ περὶ θεοὺς ἂν μάλιστα ἀμελῶς ἔχειν, καὶ περὶ γονέας, καὶ πατρίδα, καὶ φίλους, for they think that the ungrateful must be particularly negligent, both *concerning* (towards) the gods, and parents, and country, and friends.

About, i. e. *near to*, advancing towards; as, περὶ τοὺτους τοὺς χρόνους, *about* (near to and verging towards) this time; περὶ τρισχιλίους, about (not precisely but nearly) three thousand.

About, i. e. with regard to, and may be rendered *in, of, against, &c.* according to the connexion; as, πόνηρος περὶ τι, wicked *in* (with regard to) any thing; ἔξαμαρτάνειν περὶ τινα, to offend *against* (in regard to) any one; περὶ τι λέγειν, to speak *of* (about) any thing; περὶ τι εἶναι or ἔχειν, to be occupied *about* any thing; see ἀμφί with the acc. *Note.* Also, for particular usage in construction with proper names, see references there made.

Obs. From the similarity between ἀμφί and περί, they are sometimes used together, apparently as a tautology, but really to encrease the force of the expression; as we would say *round and round*, i. e. every where around; or, as is really contained in the common expression *round about*; thus, ἀμφί περὶ κρήνην, every where around the fountain.

IN COMPOSITION, 1st. It generally retains the sense of *round about*, with its kindred shades of meaning; as, περιβάλλω, I throw *around*; περαιορέω, I take away what is *round about*; περιαγγυρόω, I silver *over*; περιείδω, I view *round*, i. e. I contemplate. 2d. With many words it strengthens the signification; as, περιεργος, performing an action *with great care and diligence*, (being round it, as it were, on all sides, leaving nothing undone;) περιαλγής, deeply afflicted; περιουσία, abundance, &c.

§ 183. Πρὸ. GENITIVE.

This word properly signifies *placed before, priority in point of place*, but does not, like ἀντι, imply *opposition or comparison*. Its primary and general meaning is *before*; as, πρὸ θύρων, *before the doors*; hence it is used to signify

1. Before, *in the presence of*; as, πρὸ τοῦ βασιλέως, *before (in presence of) the king*; hence
 - a. At the command of; as, ἀθλεύειν πρὸ ἀνακτος, *to labour at the command of the king*; i. e. *before the king commanding*.
 - b. through; as, πρὸ φόβου, *through fear*; i. e. *as it were, before fear, in the presence of it*; as a motive or cause.
 - c. For, in defence of; as, πρὸ τῶν ἰδίων μάχεται, *he fights for (i. e. placed before to defend) his own*.
 - d. For, for the advantage of; as, πρὸ φίλου ποιεῖν, *to do for a friend, (as it were, before, or in presence of,) and with a view to his interest*; πρὸ παιδὸς θανεῖν, *to die for his child, (for his interest, so as to save him from death)*; hence *instead of*.
2. Before, *in respect of time*; as, πρὸ τοῦ πολέμου, *before the war*.
3. Before, *in advance of, in respect of value or the possession of any quality*; hence the idea of *preference*; as, πολέμον πρὸ εἰρήνης αἰρέεταί, *he chooses war before (or in preference to) peace*; Ἐκείνῳ πρὸ τούτου ἐχρῶντο, *they used the former rather than, in preference to, (and hence instead of) the latter*; πρὸ ἄλλων, *more than others*.

In composition it retains its usual signification; as,

προπύλαιον, *a vestibule or porch*; i. e. *before the door or gate*.

πρόθυμος, *zealous, eager*, i. e. *before*; as if impelled by strong desire.

προμάχομαι, *I fight before (i. e. another)*; also, *for, or in defence of, another*.

προπέμπω, *I send before*.

With verbs which imply motion either in the agent or object, it often signifies *forth or forward*; as,

προάγω, *I lead forth*, i. e. *so as to be before*.

προέρχομαι, *I go or come forth, or forward*.

προκαλέομαι, *I call forth, I challenge or provoke*.

In composition, with the prepositions ἀπὸ, διὰ, and περὶ, it

adds to them the force of its own signification, and the compound is used as an adverb ; as,

ἀποπρὸς, *far off* ; i. e. away from before an object : at a distance.
διαπρὸς, *through and through*, completely through, so as to be before.

ἐμπρὸς, *on before*, more forward, on to the end.

§ 184. Πρὸς. GENITIVE, DATIVE, ACCUSATIVE.

This preposition properly signifies *transition* or *passage* in general, and of course always depends upon the case with which it is put for its appropriate rendering ; thus,

WITH THE GENITIVE.

It indicates transition or passage *from*, and is properly rendered *from*, *by*, denoting the agent ; as,

πρὸς ἀνδρὸς ἦσθετ' ἡδικομένην, she perceived that she was injured *by* (the injury proceeding *from*) her husband.

To this general meaning corresponds its various applications with the genitive ; thus,

Belonging to, or the property of ; as, *πρὸς ἀνδρὸς σοφοῦ ἐστὶ*, it is the *part of* (i. e. it proceeds from) a wise man.

Of ; as, *πρὸς θυμοῦ*, *of* (i. e. proceeding from) his free will, *cordially*.

On the side of ; as, *εἶναι πρὸς τινὸς*, to be on any one's *side*, (as if proceeding from, as an agent, to act for or to the advantage of.) Hence the common expressions *πρὸς πατρός*, *on the father's side*, proceeding from, or depending on a father ; *πρὸς μητρός*, *on the mother's side* ; *οἱ πρὸς αἵματος*, *relations*, those proceeding from, depending on, blood ; also *πρὸς τινὸς εἶναι*, to be an advantage to any one.

By, viz. in oaths and supplications, as if from before, in the presence of ; as, *καὶ σὲ πρὸς τοῦ σοῦ τέχνου καὶ θεῶν ἱκνοῦμαι*, and I conjure you *by* (as if from before, in the presence of, or from a regard for) your son, and *by* the gods.

Before ; as, *μάρτυροι ἔστων πρὸς τὲ θεῶν μακάρων*, let them be witnesses *from before* (in the presence of) the happy Gods.

Obs. Like *ἐπὶ*, so *πρὸς* sometimes takes the genitive when it

signifies *to* or *towards*; but yet, so that the motive or exciting cause of approach proceeds *from* the object moved towards; as, ἐξέφυγε γυμνὴ πρὸς τῶν Ἑλλήνων, she fled naked *to* the Greeks, (viz. influenced by the protection proceeding from them.)

WITH THE DATIVE.

It represents a thing as already brought to, or placed before another, so as to *continue* and communicate with it, and its common signification is *close to*, *near*; as,

Ἀσπίδες πρὸς τοῖς ὤμοις οὔσαι, the shields being *close to* the shoulders.

Βωμῷ πρὸς θεοδμήτῳ πιτνεῖ, he falls *near* the altar built by the Gods.

Other varieties of meaning referable to this, are the following; viz.

Besides, in addition to; as, πρὸς τούτοις, *in addition to* these things (i. e. brought to, joined to, and remaining with).

Before, i. e. remaining before; as, πρὸς τοῖς κριταῖς, with or *before* the judges.

Occupied or busy with; as, γίνεσθαι πρὸς τοῖς πράγμασι, *to be occupied with* business, (i. e. to be close to, and remain with.)

WITH THE ACCUSATIVE.

It indicates motion towards, and may generally be rendered *to* or *towards*, *against*; as,

τὰ ὅπλα πρὸς ἡμᾶς κομίσαστε, bring the arms *to us*.

ἐχώρουν πρὸς τὴν Συκὴν οἱ Ἀθηναῖοι, the Athenians went *against* Syca (i. e. towards Syca in a hostile manner.)

This general meaning may readily be traced in other applications of the term; thus,

According to; as, οὐ πρὸς τοὺς ὑμετέρους λόγους, *not according to* your words (not coming before your words as a pattern.)

With; as, σκοπεῖσθε δὴ πρὸς ὑμᾶς αὐτοὺς, consider *with* yourselves (bringing the subject *to* yourselves.)

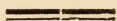
In comparison of; as, πρὸς τὸ μέγεθος τῆς πόλεως, *in comparison with* the size of the city (bringing it *to* the city to compare with it.)

Obs. With the accusative also, it is used in adverbial phrases, in all of which its general meaning, as illustrated above, is

manifest ; as, *πρὸς χάριν*, on account of ; *πρὸς λόγον*, with regard to the matter ; *πρὸς τὸ ἐέλπιστον*, for the best ; *πρὸς οὐδέν*, on no account ; *πρὸς ταῦτα*, on this account, accordingly, &c.

IN COMPOSITION it follows its usual signification, and intimates

1. Motion to ; as, *προσκαλέομαι*, I call to me, *προσπλέω*, I sail towards.
2. Addition ; as, *προσδίδωμι*, I give besides or in addition to.
3. Against ; as, *προσπταίω*, I stumble against.
4. Close to, as, *προσστέλλω*, I put on a garment making it fit closely round the body.



§ 185. Σύν. THE DATIVE.

This preposition conveys the idea of one thing closely connected with another, so as in some sense to form one with it. In this it is distinguished from *μετὰ*, which expresses a looser connexion, signifying merely in company with. Its primary and prevailing signification is *with, together with* ; as, *βασιλεὺς σὺν τῷ στρατεύματι*, the king *with* his army. It may be variously rendered in different connexions ; thus,

According to ; as, *σὺν τῷ νόμῳ*, according to (with the) law.

Beside ; as, *σὺν πᾶσι τοῦτοις*, besides (together with) all these.

With the assistance of ; as, *σὺν Θεῷ πειράσω*, with God's assistance I will endeavour.

At, During ; as, *σὺν τῷ δεῖπνεῖν*, at supper ; *σὺν τῷ πιεῖν*, at the time of, or during the drinking ; i. e. at the same time with it.

To ; as, *πορεύσομαι σὺν τῷ ἀγῶνι*, I will go to (i. e. so as to be with and engaged in) the contest.

On the side of ; as, *σὺν τοῖς Ἕλλησι*, on the side of (with, in the same interest with) the Greeks.

Like others, it is frequently rendered by a mode of expression different from the Greek ; as, *οἱ σὺν αὐτῷ*, those with him, i. e. his companions ; so, *σὺν κόσμῳ*, elegantly ; *σὺν φόβῳ*, timidly ; *σὺν τῷ χρόνῳ*, in time.

In composition its primary force is generally manifest, yet it is modified according to the nature of the word with which it is compounded, so as to express

1. Concurrence in action ; as *συμ-πονέω*, I labour along with (another).

2. Association ; as, σύνειμι, *I associate with.*
3. Combination ; as, συμπλέκω, *I entwine, or interweave.*
4. Collection ; as, συμφέρω, *I bring together, I collect.*
5. Completion or fulfilment ; as, συμπληρόω, *I fill up, I complete.*
6. Collision ; as, συμπλήσσω, *I dash together ;* συμβάλλω, *I bring together in hostility.*
7. Sometimes it strengthens the meaning of the verb ; as, συγκόπτω, *I break to pieces.*

Σὺν is frequently understood, especially after ἅμα, and perhaps also, before the dative of the instrument.

§ 186. ὑπὲρ. GENITIVE AND ACCUSATIVE.

The primary signification of this preposition is *over* or *above*, and it intimates that one thing is *higher than*, or *over* another, in respect of *place* ; and hence also, figuratively, in respect of *power, authority, protection, &c.*

WITH THE GENITIVE.

With the genitive it intimates that the relation expressed by the preposition, whether literal or figurative, has its origin or cause in some way in the word thus governed. With respect to place, it signifies *above*, i. e. in a state of rest ; *over*, i. e. in a state of motion ; as,

ὑψοῦ ὑπὲρ γαίης, *high above the earth* (in respect of, reckoning from.)

ὁ ἥλιος ὑπὲρ ἡμῶν καὶ τῶν στέγων πορευόμενος, *the sun advancing over us and our habitations, (these being points from which, or in relation to which his course is estimated, and hence the genitive.)*

Used figuratively it has various significations, in all of which the primary idea is manifest, as follows :

For, viz. in defence of ; as, ὑπὲρ σοῦ μάχομαι, *I fight for you* (i. e. as it were fighting *over* you for your protection, and from regard to you.) Ὁ Θεὸς ὑπὲρ ἡμῶν ἐστὶ, *God is for us ;* i. e. over us, as a protector, and from a regard to our safety.

For, viz. in the place of ; as, ὑπὲρ σοῦ διακονεῖ, *he serves in room of thee ;* i. e. coming *over* and occupying the place left by you, and, that either from a regard to your interest or by your authority. So

Στρατηγεῖν ὑπὲρ ὑμῶν τῆς Ἀσίας, to be general *for* you in Asia; i. e. in your stead, or in your defence or behalf, and from a regard to your interest or authority; ὑπὲρ ἡμῶν ἀπέθανε, he died *for* us, viz. in our stead, and from regard to our benefit.

For, viz. on account of; as, δεδιέναι ὑπὲρ τινος, to fear *for* (or, on account of) any one's safety, (i. e. to place one's self in thought, as it were, *over* another watching for his safety, and from regard to his welfare.)

By, for the sake of; as, Αἰσσομ' ὑπὲρ Μακάρων, I pray *by* the Gods, (as it were, bending in supplication *over* their altars.)

Of, concerning; as, τὰ λεγόμενα ὑπὲρ ἐκάστων, the things that are mentioned concerning each; i. e. *over* each as the subject and motive of the things spoken; or perhaps concerning, and in defence of each; in this sense it is nearly allied in meaning to *περί*.

WITH THE ACCUSATIVE.

With the accusative, the primary meaning of the word is maintained, but not being combined with the idea of origin, &c. as it is before the genitive, it is more simple and less varied in its use, the word in the accusative being merely the object of the relation. Hence it is rendered *over beyond*; as, ὑπὲρ τὸν δόμον ῥιπτέουσι, they throw *over* the house; ἐλθὼν δ' ὑπὲρ τ' Ἀσωπὸν, having gone *beyond* Æsopus, viz. that which is beyond another, being in perspective *higher*: or, more probably, because to reach that which is beyond, we in idea pass *over* that which intervenes.

The following varieties of its use in figurative language may be noticed, viz.

Above or beyond, i. e. exceeding; as, ὑπὲρ ἀνθρώπων ἐστὶ, it is above man; i. e. is above, so as not to be within the compass of his power; τὰ ὑπὲρ ἡμᾶς οὐδὲν πρὸς ἡμᾶς, the things *above* us, (i. e. beyond our control) are nothing to us.

Above, i. e. more than, 1st. In respect of *time*; as, ὑπὲρ τὰ στρατεύσιμα ἔτη, *beyond* the years of military service; ὑπὲρ τὸν καιρὸν, *beyond* the time, *unseasonably*. 2d. In respect of *number*; as, ὑπὲρ τεσσαρῆκοντα ἄνδρας, *more than* forty men. 3d. *Of quantity*; as, ὑπὲρ ἡμισυ, *above* the half. 4th. In respect of

authority ; as, οὐκ ἔστι δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ,
the servant is not *above* his lord.

Against ; as, ὑπὲρ μόρον, *against* destiny ; i. e. *over* or *more than* fate decreed.

IN COMPOSITION it retains its general signification of *over*, *above*, *for* ; thus, ὑπερέχειν, to hold *over* ; ὑπερμάχεσθαι, to fight *for* something ; ὑπεραγορεύειν, to harangue *in favour of* any one ; ὑπεράλιος, *beyond* the sea. Hence also it *augments* the force of the simple word ; as, ὑπεράγαθος, *eminently* good, i. e. *more than* simply good ; ὑπεραιδεσθαι, to be *excessively* ashamed, i. e. *more than* simply ashamed.

§ 187. ΥΠὸ. GENITIVE, DATIVE, ACCUSATIVE.

The radical meaning of this preposition is *under*, but subject to certain modifications of meaning according to the case with which it is joined, and also according to the nature of the objects related.

WITH THE GENITIVE.

It represents a thing *under* in respect of another, and generally in such a way as to be *protected by it*, *subjected to it*, or as the *object of* some influence or agency *proceeding from it* ; as,

Υπὸ χθονός, *under* the earth.

Αὐτὸν ὑπ' οὐατος ἔγχρῃ νύξῃ, he wounded him with a spear *under* (in respect of) the ear.

This general meaning of *under* modified as above by the case, may easily be perceived in its various uses with this case as,

With ; as, καταβαίνοντι ὑπὸ λαμπάδων, coming down *with* torches ; i. e. directed by the light proceeding from.

By ; as, τύπτεσθαι ὑπὸ τινος, to be struck *by* some one (affected by the blow *proceeding from*). In this way it is generally used with the passive verbs to point out the agent.

By means of ; as, ὑπὸ κήρυκος, *by means of* a herald, (by the effect produced by) ; ὑπὸ μαστίγων, *by means of* whips, by the influence *proceeding from* their use.

For, on account of ; as, ὑφ' ἡδονῆς δακρύειν, to weep *for* (under the influence of) joy.

WITH THE DATIVE.

With this case the meaning is simply *under*, *completely under*, connected with the idea of continuance ; as,

Τὰ χείνου τέκν' ἔχων ὑπὸ πτεροῖς, having its young *under* its wings.

Κρύφθη γὰρ ὑπ' ἀσπίδι, for he was hid *under* a shield, (i. e. was defended by.)

Hence it is used metaphorically to express subjection *under* ; as,

ὑπὸ τινι εἶναι, to be or remain *under* one's authority.

ὑπὸ σοφωτάτῳ Χείρονι τεθραμμένος, brought up *under* the most wise Chiron.

From these it varies but little in meaning with this case ; thus,

By ; as, ὑπὸ κήρυκι, *by* a herald ; ὑπὸ μάρτυσι, *by* witnesses, i. e. *under* the operation of.

Ἐτεοκλέους θανόντος ἀδελφοῦ χειρὶ Πολυνείκος, Eteocles being slain *by* (under) the hand of his brother Polynices ; ὑπὸ νυκτί, *by* (i. e. *under*) *night*.

WITH THE ACCUSATIVE.

With the accusative it expresses the idea of an object in motion, proceeding *under*, or coming up to the *under* part of another, and is commonly rendered *under*, but with this modification of the meaning of the word ; as,

Πρόβατα ὑπὸ τὰ ἐρύματα προσηγμένα, the sheep being driven *under* the fortifications.

Υπὸ τὴν γῆν ἵεναι, to go *under* the earth.

The other applications of the word vary but little from the primary meaning ; thus,

To ; as, ὑπὸ Ἰλίον ἦλθε, he came *to* (under the walls of) Troy.

Behind ; as, καὶ μὲν κατακρύπτει ὑπὸ τὴν θύραν, and he conceals himself *behind* (having gone under the concealment of) the door.

About ; as, ὑπὸ τὸν ὄρθρον, *about* (or *under*) day-break.

On the eve of ; as, ὑπὸ τὴν εἰρήνην, on the eve of peace, (just entering, as it were, *under*, and feeling the influence of.)

Obs. Before the genitive it is often suppressed by ellipsis, especially after passive verbs ; as, ἡττᾶσθαι (ὑπὸ) τῶν συμφορῶν, to be overcome *by* misfortunes.

IN COMPOSITION it retains its usual signification. Sometimes, however, it imports

1. Diminution ; as, ὑπογελαῶ, *I smile* ; ὑποερέχω, *I moisten a little* ; ὑπόλευκος, *whitish* ; ὑπέρυθρος, *reddish, somewhat red*.
2. Privacy ; as, ὑπάγω, *I withdraw privately*.
3. Beginning ; as, ὑποφαύσκω, *I begin to shine*.



§ 188. OF CONJUNCTIONS.

A Conjunction is an indeclinable part of speech, which serves to connect words and sentences together.

Conjunctions, according to their different meanings, are divided into different classes, of which the following may be noticed ; viz.

1. *Connective* ; as, καὶ, τε, *and* ; in poetry, ἡδὲ, ἰδὲ, ἡμὲν, *and* ; καὶ δὲ, *also, &c.*
2. *Disjunctive* ; as, ἢ, ἥτοι ; in poetry, ἥε ; and sometimes ἥγουν, ἥπου, *or*.
3. *Concessive* ; as, καὶν, καίπερ, εἰ καὶ, *although*.
4. *Adversative* ; as, ἀλλὰ, δὲ, ἀτὰρ, *but* ; γὰρ, *at least* ; μὲν, ἀλλὰ μὲν, *but, truly, indeed* ; μέντοι, *yet, &c.*
5. *Causatives*, which assign a reason for something previously said ; as, γὰρ, *for* ; ἵνα, ὅτι, ὅπως, ὅφρα, *that* ; ὥς, ὥστε, *that, so that* ; οὖνεκα, (in poetry) *because* ; εἰπερ, *since indeed* ; ἐπεὶ, *since, after that*.
6. *Conclusive*, or such as are used in drawing a conclusion, or inference from something previously said ; as, ἄρα, οὖν, *therefore* ; διὸ, διοπὲρ, *wherefore* ; δὴ, *then, truly* ; τοίνυν νὺν or νῦν, *therefore* ; τοιγαροῦν, (emphatic) *wherefore* ; οὐκ οὖν, *not therefore*.
7. *Conditional* ; as, εἰ, ἂν, ἔαν, ἥν, in poetry, κέ or κέν, αἰ αἶχε, *if* ; εἴπερ, *if indeed*.
8. *Expletive* ; as, γὰρ, πὲρ, τοί, ῥά, θὲν, νὺ, ποῦ, πῶ, ἄρ, &c.

Some remarks on the signification and use of adverbial and conjunctive particles, will be found after Syntax of the Conjunction.

PART II.

§ 189. SYNTAX.

SYNTAX is the arrangement or combination of words in sentences or phrases, agreeably to established usage, or the received rules of Concord and Government.

A **SENTENCE** is a combination of two or more words expressing any thought of the mind ; as, *I write* ; *He studies grammar*.

Sentences are of two kinds ; **SIMPLE**, and **COMPLEX**.

A sentence is called **SIMPLE**, when it contains only *one subject*, concerning which but *one thing* is affirmed or denied ; as, *He reads* ; *They are good scholars* ; *You must not be negligent*. It is called **Complex** when it contains *two or more* simple sentences combined ; as, *You and I must study* ; *He both reads and writes* ; *There is nothing so difficult but it may be accomplished by proper application*.

§ 190. OF SIMPLE SENTENCES.

Every *simple sentence* or *proposition* consists of two parts ; the *Subject* and the *Predicate*.

1. The **SUBJECT** is that, concerning which any thing is declared, and is either the nominative to a verb, or in the accusative before the infinitive.

Note. The subject of a verb may consist of two or more nouns connected by a conjunction ; and if the predicate can be asserted of them only as united, the sentence is still *simple* ; as, "*two and three make five*." But if the predicate can be asserted of each of them separately, the sentence is *complex* ; as, *three and five are uneven numbers*.

2. The **PREDICATE** is that which is declared respecting the subject ; and is either contained in the verb itself, as, *John reads*, or, it follows the verb *to be*, or some other verb of similar import, which in this case is called the *Copula* ; as, *Time is short*. If it be an active verb, it must have an object, expressed or implied, on which the action predicated of the subject terminates ; as, *John reads Homer*.

On these two parts of a sentence all the others which may be added for amplification depend ; thus, *an inordinate DESIRE of admiration, often PRODUCES a contemptible LEVITY of deportment*. In this simple sentence, the subject, "*desire*", is amplified and characterised by the other words in the first clause, and the predicate, "*produces*," by the remaining words in the second.

§ 191. OF COMPLEX SENTENCES.

Complex sentences consist of two or more simple sentences connected together, each of which forms a clause or member of the complex sentence.

When a complex sentence is so framed that the meaning is suspended till the whole be finished, it is called a *period* ; otherwise the sentence is said to be loose.

Obs. On the readiness with which a complex sentence can be resolved into the simple ones contained in it, and a simple sentence be resolved into its constituent parts, distinguishing the subject and predicate from words and clauses connected with each for modifying their meaning, the quick perception of an author's meaning, and the facility of translating from one language into another, greatly depend. Every sentence, whether simple or compound, is constructed according to certain rules, usually denominated *Rules of Syntax* ; an accurate and familiar acquaintance with which must be studied by every one who would acquire the knowledge of a foreign language, or even of his own.

§ 192. OF THE PARTS OF SYNTAX.

The parts of Syntax are commonly reckoned two ; CONCORD and GOVERNMENT.

1. CONCORD is the agreement of one word with another in *case, gender, number, or person*.

2. GOVERNMENT is the power which one word has over another in determining its state.

§ 193. GENERAL PRINCIPLES OF SYNTAX.

1. In every *sentence* there must be a *verb* and a *nominative* (or subject) expressed or understood.

2. Every *article*, *adjective*, *adjective pronoun*, or *participle*, must have a *substantive* expressed or understood with which it agrees.

3. Every *nominative* has its own *verb* expressed or understood.

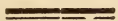
4. Every *verb* (except in the infinitive and participles) has its own *nominative* expressed or understood.

5. The *genitive* expresses *possession*, *origin*, &c., and is governed by a *noun*, a *verb*, a *preposition*, or an *adverb*; or it is placed as the *case absolute* with the participle.

6. The *dative* expresses *acquisition*, or *tendency towards*; and is governed by *adjectives*, *verbs*, and *prepositions*. It also expresses the cause, manner, or instrument.

7. The *accusative* expresses the immediate or direct object, and is governed by an *active verb* or *preposition*.

8. The *infinitive mood* is governed by a *verb*, an *adjective*, or *adverbial particle*.



§ 194. OF CONCORD.

Concord is fourfold; viz.

1. Of a substantive with a substantive.
2. Of an adjective with a substantive.
3. Of a relative with its antecedent.
4. Of a verb with its nominative (or subject).



§ 195. I. OF A SUBSTANTIVE WITH A SUBSTANTIVE.

In Syntax the personal and relative pronouns, and sometimes adjectives, as also the infinitive mood or part of a sentence, are used as substantives, and as such come under all the rules for the construction of substantives.

RULE I. Substantives signifying the same person or thing agree in *case* ; as,

Παῦλος ἀπόστολος,

Paul an apostle.

Θεῶ κριτῇ,

to God the judge.

Θέα γλαυκῶπις Ἀθήνη, *the blue-eyed goddess Minerva.*

A substantive signifying the same thing with another, is said to be in *apposition* with it, and is added to express some *attribute, description, or appellative* belonging to it ; as is manifest in the above examples.

Obs. 1. One of the substantives is sometimes understood ; as,

Ἀστυάγης ὁ Κυαζάρου, (sup. υἱός), *Astyages the son of Cyaxares.*

Obs. 2. Sometimes the substantive in apposition is to be translated as if connected with the other by the particle ὥς, *as* ; thus,

φέρονται δὲ οἴκοθεν σῖτον μὲν, ἄρτον, *they brought from home bread as food.*

Obs 3. When the one substantive is predicated of the other, they are connected by a substantive verb, a verb of gesture, or a passive verb of naming ; hence the Rule § 218, III.

Note 1. The predicate after the verb may be a *pronoun, adjective, or participle*, agreeing with the substantive before it according to Rule II. § 196.

Note. 2. In this construction ἔχω in the sense of εἶμι, and ἀκούω in the sense of *to be called*, have a nominative after them ; as, ἔχ' ἥσυχος, *be quiet* ; οὐκ ἀκούσομαι κακός, *I shall not be called wicked.*

Obs. 4. The possessive pronoun, being equivalent in signification to the genitive of the substantive pronoun from which it is formed, requires a substantive in apposition with it to be put in the genitive ; as,

Δαήρ ἐμὸς ἦν κυνῶπιδος, *he was the brother-in-law of me a shameless woman.*

In like manner the pronoun αὐτός is used in the *genitive* with the possessive pronoun in any *case* ; thus,

νωῖτερον λέχος αὐτῶν,

our own bed.

τὰ ὑμέτερα αὐτῶν,

your own property.

τὴν σφέτεραν αὐτῶν, (scil. χώραν), *their own country.*

Obs. 5. On the same principle, possessive adjectives, formed from proper names, being equivalent to the genitive of their primitives, have a noun in apposition in the *genitive* ; as,

Νέστορέη παρὰ νηϊ Πυλῆγενέος βασιλῆος, near the ship of *Nes-tor*, a king born at Pylos.

Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης, being a citizen of *Athens*, a very large city.

So in Latin, *mea ipsius culpa*, my own fault.

To this rule the following are *exceptions* :

Exc. 1. Sometimes the latter of two substantives signifying the same thing is put in the genitive ; as,

πόλις Ἀθηνῶν, (for Ἀθῆναι), the city of *Athens*.

Exc. 2. A substantive put in the same case with another, to limit its signification, is not in apposition, but is used as an adjective ; as, Ἑλλὰς φωνή, the *Greek language*. So in English, *sea-water*, a *gold ring*, &c.

§ 196. II. OF AN ADJECTIVE WITH A SUBSTANTIVE.

RULE II. An adjective agrees with its substantive in gender, number, and case ; as,

Χρηστὸς ἀνὴρ ἐστὶ κοινὸν ἀγαθόν, (χρῆμα), a good man is a common good.

Obs. 1. This rule is applicable to the article, adjective pronouns, and participles, which for convenience may be denominated *adjective words*.

Obs. 2. Other words are sometimes used as adjectives, and consequently fall under this rule ; viz.

(1.) A substantive which limits the signification of a more general term, see Rule I. Exc. 2.

(2.) A participle denoting the possession of the object included in the adjective ; as, κάλλιστον ἐστὶ ἀνδρὶ πλουτοῦντι ὑγιάνοντι, it is highly becoming a man possessing riches and health ; i. e. a rich and healthy man, for πλουσίῳ ὑγιεῖ. On the contrary, an adjective with εἰμι is used instead of the corresponding tense of the kindred verb ; thus, ἕξαρκος ἐστὶ for ἕξαρνεῖται, he denies.

(3.) *a.* Adverbs preceded by the article which agrees with the substantive are used as adjectives ; as, ὁ μεταξὺ τόπος, the intervening space ; αἱ πέλας κῶμαι, the neighbouring villages ; ἡ ἄνω πόλις, the upper city. § 208. VI. 4.

b. On the contrary, some adjectives are used in the sense of adverbs to express a circumstance of time, place, order, man-

ner; ex. gr. *They fell* (ἀγχιστίνοι) *near each other*, for ἀγχι ἀλλήλων. *Jupiter went* (χθιζός) *yesterday*, for χθές.—ἀφίκετο δευτεραῖος—τριταῖος, &c. *he came on the second—third day*; for the adverbial phrase τῇ δευτέρᾳ—τῇ τρίτᾳ ἡμέρᾳ.

(4.) The place of the adjective is sometimes supplied by a substantive governed by a preposition; as ἡδονὴ μετὰ δόξης (for ἔνδοξος,) *exalted pleasure*; ὁ μετ' εὐκλείας θάνατος, (for εὐκλεῆς) *a glorious death*.

(5.) A substantive governing another in the genitive, is often put instead of an adjective agreeing with it, to express the quality more strongly; as, βάθος γῆς, *depth of earth*, instead of βαθεῖα γῆ, *deep earth*. So ἡ περισσεῖα τῆς χάριτος, *abundant grace*; ἡ ἀστασία τοῦ πλουτοῦ, *inconstant riches*. (See also § 197, Obs. 7.)

§ 197. OBSERVATIONS ON THE CONCORD OF THE ADJECTIVE.

Obs. 1. Several adjectives may agree with the same substantive, even without a conjunction; as, εἰς πόλιν οἰκουμένην, εὐδαιμόνα καὶ μεγάλην, *to a city populous, flourishing, and large*. But πολλὸς with another adjective expressing praise or blame, has always the conjunction; as, πολλὰ τε καὶ κακὰ ἔλεγε, *he said many bad things*.

Obs. 2. Two or more substantives singular (unless taken separately) have an adjective plural.

Exc. 1. Not unfrequently, however, the adjective agrees with one of the substantives, and is understood to the rest; as, αἰεὶ γάρ τοι ἔρις τε φίλη πολέμοιτε μάχαιτέ, *contention to thee is always delightful, and wars and battles*.

Note 1. If all the substantives be of the same gender, the adjective will be of that gender. If of different genders, the adjective generally agrees in gender with the masculine rather than the feminine, and with the feminine rather than the neuter. But if the substantives signify things without life, the adjective is commonly put in the neuter plural.

Obs. 3. When the substantive to which the adjective refers may be easily supplied, it is frequently omitted, and the adjective assuming its gender, number, and case, is used as a substantive; thus, ὁ Ἀθηναῖος, *the Athenian*; οἱ δίκαιοι, *the righteous*; οἱ κακοί *the wicked*.

Note. Adjectives in ἰός are used in the neuter with the article and without a substantive in two different senses.

1. In the singular they express generally a whole ; as, τὸ πολιτικόν, *the citizens* ; τὸ ἵππικόν, *the cavalry*.

2. In the plural they signify any circumstance which can be determined by the context ; as, τὰ Τρωϊκὰ, *Thucyd: the Trojan war* ; τὰ Ἑλληνικὰ, *the Grecian history*.

Obs. 4. The adjective, especially when used as a predicate without a substantive, is often put in the neuter gender, χρεῖμα, πρᾶγμα, ζῶον, &c. being understood ; as, ἡ πατρις φίλτατον (χρεῖμα) βροτοῖς, *their country is (a thing) very dear to men* ; φιλόζωον ἐστὶ ἄνθρωπος (sc. ζῶον), *man is (an animal) fond of life* ; οὐδέν and μηδέν are often used in the same way ; as, τὰ φίλων οὐδέν, *the assistance of friends is nothing* (scil. in adversity).

Note 1. This construction is common when the adjective, as a predicate, refers to the infinitive mood or part of a sentence ; and sometimes, especially if it be a verbal adjective, it is put in the plural ; as,

Χαλεπὸν τὸ ποιεῖν, τὸδὲ κελεῦσαι ῥάδιον, *to do is hard, but to command is more easy*.

ἀδύνατά ἐστι ἀποφυγεῖν, *it is impossible to escape*.

Note 2. But when the infinitive mood has an accusative before it, a different construction is often used ; ex. gr. the sentence τὴν αἰτίαν τοῦτον δίκαιόν ἐστι ἔχειν, *it is just that he should have the blame*, may be expressed thus ; τὴν αἰτίαν οὗτος δίκαιός ἐστι ἔχειν ; i. e. the accusative before the infinitive is put in the nominative, and the adjective agrees with it.

Note 3. And sometimes when the infinitive has not an accusative before it, the accusative after the infinitive of the active verb is changed into the nominative, and the adjective made to agree with it ; thus, τὴν δωρεάν χάριτος δίκαιόν ἐστι τυγχάνειν, *it is just to obtain a token of favour*, may be changed into ἡ δωρεὰ χάριτος δικάιά ἐστι τυγχάνειν.

Note 4. Both these modes of construction are especially common with the verbal adjectives in τός and τέος ; thus, οὐ σφί περιόπτῃ ἐστὶ ἡ Ἑλλὰς ἀπολλυμένη, or οὐ σφί περιόπτεον τὴν Ἑλλάδα ἀπολλυμένην, *Greece being in danger is not to be neglected by them* ; more properly however, in the latter construction, τὴν Ἑλλάδα is not the accusative before the infinitive, but is governed directly by περιόπτεον. See § 235. Obs. 2. R. II.

Note 5. Proper names in the singular are often accompanied by the adjectives πρῶτος, πᾶς, and others in the neuter plural, as predicates or in apposition ; as, Λάμπων Αἰγυνητέων τὰ πρῶτα, *Lampon, the chief of the Ægipetæ* ; πάντα δὲ ἦν τοῖσι Βαβυλωνίοισι Ζώπυρος, *Zopyros was every thing to the Babylonians*.

Note 6. So also the demonstrative pronouns in the neuter singular refer to nouns of any gender which do not express a person. And in the neuter plural, to persons as well as things, and to the singular as well as to the plural ; as, περὶ ἀνδρίας, ἐπὶ πόσῳ ἂν αὐτοῦ (ἀνδρίας) δέξαιο στέρεσθαι ; *concerning manly fortitude, for how much would you consent to be deprived of it?* τοῖς εἰς ταῦτα ἔξαμαρτάνουσι, *who offend against these* ; scil. τοὺς παῖδας τοὺς ἐαυτῶν, καὶ τὰς γυναῖκας, *their wives and children*.

Obs. 5. An adjective is often put in a different gender or number from the substantive with which it is connected, tacitly referring to its meaning rather than to its form, or to some

other word synonymous with it, or implied in it ; as, *κίριον καλίστη*, a most beautiful girl ; *ὦ ἀγαθὲ ψυχῇ*, O brave soul. Again, "Go, teach all nations (*πάντα ἔθνη*) baptizing them," (*αὐτοὺς*) referring to the meaning of *ἔθνη*.

So also *ληστήριον πῦρ ἐπιφέροντας*, A band of thieves bringing fire.
τὸ θεῖον αὐτοὺς, The gods themselves.

Note 1. On the same principle a collective noun in the singular may have an adjective in the plural, and in the gender of the individuals which form the collection expressed by the noun ; thus, *βουλὴ ἡσυχίαν εἶχεν*—*οὐκ ἀγνοοῦντες*, the council kept peaceable—not being ignorant. So also the relative, § 213. Obs. 2. Exc. I. and the Article, § 207. Ex. 1 and 2. So in Latin, *maxima pars ab equitibus in flumen acti sunt*.

Note 2. The adjective sometimes refers not to a substantive expressed, or to one synonymous with it, but to a substantive implied in, or suggested by, some other word in the sentence ; as,

— *ἐγὼν αὐτὸς δὲ κἀσώ, καὶ μ' οὐτινά φημι.*

* *Ἄλλον ἐπιπλήξειν Δαναῶν Ἰθεῖα γὰρ ἔσται.* *Iliad*, ψ. 561.

I myself WILL JUDGE, and I think that no one of the Greeks will find fault, for my JUDGMENT will be JUST. Where *Ἰθεῖα* in the feminine refers to *δίκη*, included in or suggested by the word *δικάσω*.

Note 3. So also the third personal pronoun, or *αὐτὸς* used instead of it ; as, *οὐκ ἐβούλετο δὲ ἄρα ἀπεχθάνεσθαι τοῦτοις, πρὸς οὓς διελέγετο καὶ διὰ τοῦτο, αἰνιγματῶδεις αὐτοὺς παρείχετο καὶ πлагίους*, he was not indeed willing to render himself odious to those to whom he ADDRESSED HIS DISCOURSES, and therefore he made THEM (his discourses) OBSCURE and AMBIGUOUS. Elian. In this sentence, the pronoun *αὐτοὺς*, as well as the adjectives *αἰνιγματῶδεις* and *πлагίους*, refer to *διαλόγους* implied in the word *διελέγετο*.

Obs. 6. But with respect to the sense, or to any other word, the following exceptions to the general rule frequently occur ; viz.

(1.) The Attic writers, sometimes in the dual number, join a masculine adjective with a feminine noun ; as, *συνεχρότησε τε τῷ χεῖρσι*, he also clapped his hands ; *τούτω τῷ ἡμέρᾳ*, these two days.

(2.) An adjective masculine in the superlative degree is sometimes joined to a feminine noun to encrease the force of the superlative ; as,

αἱ κόραι μελάνταται, very black pupils.

Λητῷ ἀγανώτατον ἐγένεατο, she gave birth to Latona, preeminently cheerful.

(3.) A masculine adjective is joined with a feminine noun when the plural is used for the singular, and when a chorus of women speak of themselves ; thus, Medea says of herself, *καὶ γὰρ ἡδίκημένοι Σιγησόμεθα, χρεισσόνων νικῶμενοι*, though injured, I will be silent, yielding to superior powers.

(4.) In general, an adjective in the masculine gender may always be joined with a noun denoting a female, if the attention is drawn to the idea of a *person* without regard to the *sex*.

(5.) A substantive signifying *two*, if put in the dual, may have an adjective plural; and, vice versa, if put in the plural, may have an adjective dual; as,

φίλας περὶ χεῖρες βάλοιμεν, *let us embrace.*
 δύο χάσματα ἐχομένω ἀλλήλοιν, *two successive chasms.*

(6.) The adjectives ἕκαστος, ἄλλος in the singular, are often put with substantives in the plural, to intimate that the objects expressed by them are spoken of individually and distributively; as, Ζεὺς δίδωσι ἀνδράσιν ὅπως ἐθέλησιν ἑκάστω, *Jupiter gives to every man as he pleases; literally, to men as it pleases him, to each.* So in Latin, *Quisque pro se queruntur.* Liv.

(7.) A participle connecting a subject and predicate, instead of agreeing with the subject as it usually does, sometimes agrees by attraction with the noun with which it stands in the predicate; as, 'he usually let go, τοὺς μέγιστα ἐξημαρτηκότας—μεγίστην δὲ οὖσαν (for ὄντας) ἐλάβην πόλεως, *the greatest offenders BEING (or WHO ARE) the greatest injury to the state.*'

(8.) Plural adjectives, while they agree with their substantives in gender and number, sometimes govern them in the genitive case; as,

οἱ παλαιοὶ τῶν ποιητῶν, *the ancient poets.*
 τοῖς πολλοῖς ἀνθρώπων, *to many men.*

Note. This construction is also sometimes found among the Attic writers in the singular; as, διατρίβων τὸν πολλὸν τοῦ χρόνου (for χρόνον), *spending much time.* All the examples of the genitive under this exception, however, may be accounted for by supposing that the adjectives have in them the force of a partitive, and so govern the genitive according to another rule.

Obs. 7. The adjective, instead of agreeing with its substantive, is often put in the neuter gender, having the meaning of an abstract noun, and governs its substantive in the genitive. This is done in order to fix the attention more upon the *quality* than upon the *subject*; thus, instead of ὁ χρηστὸς θεὸς, *the good God*, we may say τὸ χρηστὸν τοῦ θεοῦ, *the goodness of God*; ἡ λοιπὴ ἡμέρα, or τὸ λοιπὸν τῆς ἡμέρας. The abstract noun is used in the same way, § 196. *Obs. 2. (5.)*

Note. The adjective thus used is often found without a noun in the genitive; as, τὸ λοιπὸν, *the rest.*

Obs. 8. Two adjectives are frequently joined together, one

of which, by expressing negatively the sense of the other, renders it more emphatic ; as, γνωτά κ' οὐκ ἀγνωτά μοι, literally, *known and not unknown to me*, i. e. *well known*.

Obs. 9. Instead of being joined with the substantive in the ordinary way, in order to express greater particularity, the adjective is joined to the substantive by the relative and the verb εἰμί ; thus,

ἀνὴρ ὅστις ἄριστος for ἀνὴρ ἄριστος, *the best man*.

προκρίνας οἵπερ ἀλχιμώτατοι (for τοὺς ἀλχιμωτάτους,) *having chosen the bravest*.

Note In like manner the adjective is sometimes joined with οἶος and ὅσος, for which construction see § 206.

Obs. 10. The construction of verbals in τός and τέος, as far as it belongs to the rules for Concord, has been noticed Obs. 4. Note 4. Their construction, in connexion with the oblique cases, will be considered § 235. Obs 2. Rule I. and II.

§ 198. CONSTRUCTION AND USE OF THE COMPARATIVE.

Obs. 1. The comparative compares two things or propositions with each other. If the substantives compared be joined by ἤ, *than*, they are commonly put in the same case ; as, ἀρείουσιν ἢ ἐπερ ὑμῖν ἀνδρόσιν ὠμίλησα, *I have associated with men braver than you*. Or, if a verb can be supplied, the substantive after ἤ may be in the nominative ; as, τοῖς νεωτέροις ἢ ἐγὼ (scil. εἰμί) παραινῶ, *I encourage those younger than I am*.

Note 1. The conjunction ἤ is very often omitted, especially after the nominative or accusative, in which case the latter substantive is put in the genitive ; as, μεῖζω λόγου, *greater than can be expressed* ; κρείσσον ἔλπίδος, *better than expectation*. § 226.

Note 2. Yet sometimes ἤ, and sometimes the preposition πρὸ or ἀντί, is placed before the genitive, and in translating may be considered redundant.

Obs. 2. When a subject is compared with something expressed by the infinitive mood, or part of a sentence, ἤ is followed by that infinitive with or without ὥς or ὥστε ; as, τὰ μὲν οἰκήτια ἤν μεζω κακά, ἢ ὥστε ἀνακλαίειν, *my domestic calamities are greater than that I should weep* ; i. e. *are so great that I cannot weep* ; νόσημα μεῖζον ἢ φέρειν, *a malady too great to bear*. Or, the pronoun οὗτος in the genitive without ἤ, follows the comparative, and the clause containing the explanation of the pronoun is sub-

joined, preceded by ἤ; as, τί γὰρ ἂν γένοιτο τούτου καινότερον, ἢ Μακεδῶν ἀνὴρ καταπολεμῶν τὴν Ἑλλάδα; *what can be more strange than this, than a Macedonian warring against Greece?* Or the pronoun may be omitted. See same passage in *Dem. κατὰ Φιλίππου*.

Note 1. The positive is sometimes used in a comparative sense, and is followed by the infinitive without ἢ, and generally without ὥστε; as, ὀλίγοι συμβαλεῖν, *too few to fight*; ψυχρόν ὥστε λούσασθαι, *too cold to bathe*.

Note 2. Sometimes that with which a comparison is made is implied in the adverbial phrase consisting of κατὰ or πρὸς, followed by a noun in the accusative; as, κρείττων τις ἢ κατὰ ἄνθρωπον, *a person more majestic than human*.

Note 3. As the genitive after the comparative is governed by the preposition πρὸ or ἀντὶ understood, (*Obs. 1. Note 2.*) so the object with which another is compared may be governed in different cases by the prepositions ἐπὶ, παρὰ, or πρὸς, signifying “*in comparison with*,” as, οὐ γάρ τι στυγερὴ ἐπὶ γαστέρι κύντερον ἄλλο, *for nothing is more importunate than (i. e. in comparison with) a hungry belly*.

Obs. 3. The comparative is often made by joining μᾶλλον with the positive of the adjective, and sometimes, for the sake of greater emphasis, even with the comparative; as, μᾶλλον ὀλβιώτερος, *more happy*.

Note 1. The proposition after μᾶλλον, being negative in its sense, is sometimes rendered more emphatic by inserting the negative οὐ after ἢ, which must be omitted in translating; thus, μᾶλλον ἢ οὐ, *rather than, or much rather than*.

Note 2. On the principle that a comparison made by μᾶλλον, πλείον, and also by the comparative words ἕτερος, ἄλλος, &c. imply an opposition, they are sometimes followed by ἀλλὰ in the sense of ἢ; as, ὁ πόλεμος οὐχ ὀπλων τὸ πλείον, ἀλλὰ δαπάνης, *a war not more of weapons than of money*.

Note 3. If the positive is followed by a word indicating a comparison, as ἢ, ἥπερ, the adverbs μᾶλλον, πλείον, or some other, corresponding to the sense, may be considered as understood; as, ἡμέας δίκαιον ἔχειν τὸ ἕτερον κέρας, ἥπερ Ἀθηναίους, *it is just that we (rather) than the Athenians, should have the post of honour*.

Note 4. The neuter gender, both singular and plural, of πλείων, μείων, and some others, is frequently joined as an epithet with substantives of any gender, number, or case; as, ἵππους μὲν ἄξει οὐ μείων (for μείους), δισμυρίων, *he will bring not fewer than twenty thousand horse*.

Obs. 4. When one quality is predicated of a subject in a higher degree than another, the adjectives expressing these qualities are both put in the comparative, connected by the particle ἢ; as,

πλουσιώτερος ἢ σοφώτερος, *more rich than wise*.

ἐποίησα ταχύτερα ἢ σοφώτερα, *I acted with more precipitation than prudence*.

Note 1. A person or thing is compared with itself under different circumstances, by subjoining the reciprocal pronoun in the genitive to the

comparative degree, accompanied almost uniformly by the pronoun αὐτός; as, ὁ δὲ Νεῖλος τοῦτον τὸν χρόνον αὐτὸς ἑωῦτοῦ ῥέει πολλῶ ὑποδεέστερος ἢ τοῦ θέρους, the Nile at this time (winter) flows *with a much lower stream than itself* in the time of summer. Similar to this are such expressions as διπλῆσις ἐγένετο αὐτὸς ἑωῦτοῦ, *as great again as he was*.

Note 2. A comparison between two comparatives in different propositions is indicated by the words ὅσῳ, τοσοῦτῳ, connecting them together. See § 206, Obs. 5, and § 252. R. xxxvi.

Obs. 5. a. The comparative degree is sometimes used in the sense of the superlative; as, βελτίους τῶν πολιτῶν νομίζειν, to consider them *the best of the citizens*.

b. Sometimes it is used independently of comparison, or, at least, when the comparison is not apparent. In such cases it may be rendered by such expressions as "somewhat," "rather," "altogether," "too;" as, ἑκαστέρῳ οἰκόμεν, we live *at a very considerable distance*.

§ 199. CONSTRUCTION AND USE OF THE SUPERLATIVE.

The superlative degree intimates that the substantive with which it is joined possesses the quality expressed by the adjective, either in the highest degree when compared with others, or, without comparison, as possessing it in a very high degree; thus, ἀνθρώπων κράτιστος, means *the bravest of men*; ἄνθρωπος κράτιστος, means *a very brave man*.

Obs. 1. When the class of objects with which a person or thing is compared is expressed, the word expressing it is usually put in the genitive plural, and the superlative takes the number and case of the individual or thing compared, but the gender of the word which it governs in the genitive plural; as, δικαιοτάτος Κενταύρων, *the most just of the Centaurs*; οὐρανὸς ἡδιστον (not ἡδιστος) τῶν θεαμάτων, *Heaven the most pleasing of spectacles*.

Exc. Sometimes the genitive does not mark the class of objects to which the substantive, accompanied by the superlative, belongs, but the class of the subject of the verb; thus, Αἰθίοπες οὐλότατον τρίχωμα ἔχουσι πάντων ἀνθρώπων, *of all men the Æthiopians (of Lybyæ) have the softest hair*.

Obs. 2. When the superlative is accompanied, not by the genitive plural of a class of objects, but by the genitive of the reflexive pronoun, it expresses the highest degree of the quality to which the person or thing qualified by the adjective usually

attains ; as, ἀρίστη αὐτὴ ἐωυτῆς ἐπὶ τριακόσια ἐκφέρει, *at its very best it produces about three hundred fold*, (*Herod.*) ; αὐτὸς αὐτοῦ τυγχάνει βέλτιστος ὢν, *he happens to be at his very best*.

Obs. 3. *a.* Certain particles and adverbial words are often added to the superlative to strengthen its signification. Among these are πολλῶ, μακρῶ, πολὺ, παραπολύ ; also, πλείστον, μάλιστα. In the Ionic poets ὄχα, ἔξοχα, μέγα ; as, πολλῶ ἀσθενέστατον, *much the weakest* ; ὄχ' ἀριστος, *eminently the best*.

b. The particles ὥς, ὅπως, ὅτι, ἥ, are often joined to the superlative, sometimes with, and sometimes without, such words as δυνατὸν, οἶον, ἔνι, ἐς δύναμιν, &c. signifying *ability, possibility*, as the Latin *quam, quam potest* ; thus, ὥς τάχιστα, *as quickly as possible* ; ὅτι πλείστον χρόνον, *as long time as possible* ; ὥς δυνατὸν βέλτιστοι, *the best possible*.

c. These particles joined with the *positive* give it the force of the superlative ; as, ὥς καλῶς ἐς δύναμιν for ὥς κάλλιστα δυνατὸν.

d. The numeral εἷς, joined with a word qualified by a superlative, also encreases its force ; as, εἷς ἀνὴρ βέλτιστος, *a man of all others the best*.

e. The adverb οὐ or οὐκ, prefixed to a negative adjective in the superlative degree, reverses its signification ; as, οὐχ ἥκιστα, equivalent to μάλιστα, *by all means* ; ἀνὴρ οὐχ ὁ κάκιστος, i. e. ἀνὴρ ὁ ἀριστος, *the best man*.

Obs. 4. When a proportion is stated between two related propositions in a sentence, each of which contains a comparative or a superlative, they are connected by the words τοσούτω, ὅσω ; thus, ὅσω καὶ μέγιστα ἐγκλήματα ἔχομεν, τοσούτω προσήκει ἡμᾶς οὐκ ἥκιστα εἰπεῖν, *it becomes us most to speak by so much as we have the greatest charges to answer*.

a. But when the proposition with ὅσω stands last, τοσούτω is understood ; thus the same sentence may be expressed προσήκει ἡμᾶς οὐκ ἥκιστα εἰπεῖν, ὅσω καὶ μέγιστα ἐγκλήματα ἔχομεν.

b. These connecting words are sometimes omitted, and the two propositions contracted into one ; as, βράχιστα κράτιστα, *the shorter the better*.

§200. CONSTRUCTION AND USE OF THE ADJECTIVE PRONOUNS.

RULE. Adjective pronouns agree with their substantives, expressed or understood, in gender, number, and case ; as,

ὁ σὸς πατήρ, *thy father* ; οὗτος ὁ ἀνὴρ, *this man*.

Obs. 1. Most of the adjective pronouns (and the adjectives $\pi\alpha\varsigma$ and $\alpha\pi\alpha\varsigma$) stand commonly before the article or after the substantive; as, $\tauούτων τῶν ἀνδρῶν$, *of these men*; $\delta\ \alpha\νη\grave{\epsilon}\varsigma\ οὗτος$, *this man*; $\deltaίκην\ ἔτινε\ ταύτην$, *he suffered this punishment*.

§ 201. OF THE DEMONSTRATIVE αὐτός.

This pronoun has three significations :

I. In apposition with a personal pronoun, or with a noun, if placed *after it*, or *before its article*, it signifies *himself, herself, itself, themselves*; as, $\alphaὐτὸν\ τὸν\ βασιλέα\ κτεῖναι\ ἐβούλετο$, *he wished to slay the king himself*.

Obs. When it stands as the nominative to a verb, the pronoun with which it may be considered as in apposition is generally understood.

II. It is used instead of the third personal pronoun in the oblique cases; but in this signification it can stand only *after* other words in the same clause; as, $\ ἔδωκεν\ αὐτοῖς\ τὸ\ πῦρ$, *he gave them fire*.

III. When it has the article immediately before it, it signifies "*the same*;" $\delta\ αὐτὸς\ ἀνὴρ$, *the same man*.

Obs. 1. $\alphaὐτός$ is sometimes used for $\οὗτος$ and $\ἐκεῖνος$; as, $\ὡς\ δ'\ οὗτοι\ ἔχουσι\ πρὸς\ αὐτοὺς$, as the latter are to the former, so, &c. Aristotle; Gr. Maj. vol. I. 292. And also with the ordinal numbers in such expressions as $\πέμπτος\ αὐτός$, *he the fifth*; i. e. *he, with four others*.

Obs. 2. The final vowel of the article is frequently elided before the initial vowel of $\alphaὐτός$, and the τ joined with it. The contraction thus formed is distinguished from certain cases of $\οὗτος$, by having the smooth breathing (') over the υ ; thus, $\tauὰ\ αὐτὰ$, contracted, is written $\tauαὐτὰ$.

§ 202. OF THE OTHER DEMONSTRATIVE PRONOUNS.

These are $\οὗτος$, *this*, and $\ἐκεῖνος$, *that*; instead of which the article δ , η , $\tauὸ$, and sometimes, though seldom, the relative $\ὅς$, $\ἥ$, $\ὅ$, (§ 209, II. 2. and Note 1.) with the particles $\muὲν$ and $\δὲ$ joined to them, are used in a demonstrative sense, particularly in the distinction and division of subjects; thus, $\ τὸν\ μὲν\ ἐτίμα, τὸν\ δὲ\ οὐ$, *this one he honoured, that one not*; $\ ἃς\ μὲν\ ἀναιρῶν, εἰς\ ἃς\ δὲ\ τοὺς$

φυγάδας κατάγων, destroying *some*, (viz. of the cities of Greece) and reinstating the exiles in *others*. In this sense also, the article, followed by the indeclinable word δέῖνα, is frequently used.

Obs. 1. The demonstrative pronouns, (when not in apposition, see *Obs. 4.*) are used only when they refer to a noun or pronoun in the proposition going before.

Obs. 2. When two persons or things are spoken of, οὗτος, ὁ μὲν, ὃς μὲν, *this*, refer to the latter; ἐκεῖνος, ὁ δὲ, ὃς δὲ, *that*, to the former.

Obs. 3. When the demonstrative pronoun stands alone, or joined to another word with the verb εἰμί, as the antecedent to a relative in a subsequent clause, the two propositions are contracted into one by omitting the verb in the first clause and the relative in the second; the words in the first clause assuming the case of the relative. The idiom of our language, however, requires the sentence to be translated in the uncontracted form; thus, Νέστορ' ἔραιο, ὄντινα τοῦτον ἄγει, enquire at Nestor *who this man is whom* he conducts; for ὅστις οὗτός ἐστιν ὃν ἄγει; Il. λ. 611.—οἷαν ἔχιδναν τήνδε ἔφυσας, what a viper *this is which* thou hast produced; for οἷα ἔχιδνα ἥδε ἐστίν ἣν ἔφυσας. (See also § 212. *Obs. 2. 4. Note 3.*)

Obs. 4. The demonstrative is frequently used in *apposition* with a noun or pronoun, or a part of a sentence, in the same proposition. This is done, 1. for the sake of emphasis, or, at the beginning of a sentence, to call the attention more particularly to what is to be said; as, τί δ' ἐκεῖνα φῶμεν, τὰς πεύσις τε καὶ ἐρωτήσεις, what shall I say *as to these things*, question and interrogation? LONG. τί ποτ' ἐστὶν αὐτό, ἡ ἀρετή, *what is virtue?* In such cases the pronoun is commonly in the neuter gender. 2. If the parts of a sentence immediately related, be separated from each other by intervening clauses, the pronoun being introduced in the *one part* in apposition with the *other*, brings them as it were together; ἀλλὰ θεούς γε τοὺς αἰεὶ ὄντας καὶ — — — τούτους φοβούμενοι μήτε ἀσεβὲς μηδὲν ποιήσητε, *but the gods who are eternal, and whose power and inspection extend over all things, and who preserve the harmony and order of the universe free from decay or defect, the greatness and beauty of which is inexplicable — — fearing THESE, do nothing wicked.*

Note 1. Sometimes it is put in apposition with the *relative*, as in the following sentence, which also contains an example of apposition with a distant noun, which noun is again repeated with the pronoun; Δαρείος βουλόμενος Ἴνδόν ποταμὸν, (ὃς κροκοδείλους δεύτερος οὗτος ποταμὸν πάντων παρέχεται,) τοῦτον τὸν ποταμὸν εἰδέναι τῇ ἐς θάλασσαν ἐκίδοι, &c.

Darius being desirous to know in what part the Indus, *which is the second river that produces crocodiles*, runs into the sea.

Note 2. In all cases of apposition the demonstrative pronoun is strictly redundant in respect of construction, and should be omitted in the translation.

(3.) When that with which the pronoun stands in apposition is a sentence, or part of a sentence, the pronoun is put in the neuter gender, and sometimes (but not always) is connected with it by the conjunction ὅτι or ὥς; thus, ἀλλ' οἶδ'ε τοῦτο καλῶς ἐκεῖνος, ὅτι ταῦτα μὲν ἔστιν ἅπαντα τὰ χωρία, ἅλλα τοῦ πολέμου, κείμενα ἐν μέσῳ, but he knew (*this*) well, that all these places are *openly* before the combatants as the prizes of war.

Note. The sentence is sometimes so arranged that the clause with ὅτι stands first, and is succeeded by the pronoun in apposition; as, ὅτι ὁ εἶχε πτερὰ, τοῦτ' ἴσμεν, but we knew (*this*) that he had wings.

Obs. 5. The demonstrative pronouns are frequently used in the sense of other parts of speech; as,

1st. Being used to point out a person or thing as in a certain place, frequently they have the sense of the adverbs "*here*," "*there*," or the less common but expressive words, "*yon*," "*yonder*;" as, δαίμων ὃ δ'ε τις λευκὴν αἰθέρα πορθμευόμενος, some god carried *yonder* through the bright æther; τίς ποτ' ἄρ' ἀστήρ ὃδε πορθμεύει, what star sails *there*?

2d. *a.* οὗτος, with καὶ before it, is used in the latter clause of a sentence in an adverbial or conjunctive sense, to call the attention more particularly to the circumstance which it introduces, and may be rendered "*and that*," "*and truly*," "*indeed*," "*although*," &c. as the sense may require; as, οὗτοι γὰρ μοῖνοι Ἰώνων οὐκ ἄγουσι Ἀπατούρια, καὶ οὗτοι κατὰ φόνου τινὰ σκῆψιν, and these alone of the Ionians do not celebrate the Apatouria, **AND THAT** under pretext of a certain murder; i. e. *and these did so under pretext*, &c. Γυναικὸς καὶ ταύτης νεκρᾶς, εἴ τις λέγει τοῦτομα πέφρικε, if any one mentioned the name of a woman, *although* (i. e. *and that woman being*) *dead*, he shuddered.

b. But when the pronoun is less definite, not referring to any particular substantive in the preceding clause, but to something expressed in it, it is put in the neuter plural, and may generally be rendered "*especially*," "*although*," &c.; as, Σὺ δέ μοι δοκεῖς οὐ προσέχειν τὸν νοῦν ταῦτοις, καὶ ταῦτα σοφὸς ὢν, but you do not seem to me to give your attention to these things, *although* being wise. Expressions of this kind are doubtless elliptical, ποιεῖς or some such word being understood, and may be rendered "*and these things you do*." Indeed, it is sometimes expressed thus, in Dem. pro Phor. After reproaching Apollo-

dorus with his dissolute conduct, he adds, καὶ ταῦτα γυναῖκα ἔχων ποιεῖς, *and these things you do*, having a wife ; which, without ποιεῖς, might be rendered “ *though having a wife.*”

Yet sometimes these words seem to have no dependence on any part of the sentence, but are thrown in to call the attention to a special circumstance.

c. The demonstrative pronoun is often joined with adverbs of time and place to define these circumstances with greater emphasis or precision ; as, *τα νῦν τάδε*, *just now* ; *τοῦτ ἐκεῖ*, *at that very time.*

3d. The demonstrative pronouns are sometimes used instead of the personal pronouns ἐγώ and σύ, and, in speaking, when thus used, were probably accompanied with action, so as clearly to point out the person intended. When used instead of the 2d person, they most commonly express contempt. The expression οὗτος εἰμί is equivalent to the Latin *en adsum*, *Lo ! here am I.*



§ 203. OF THE INDEFINITE PRONOUN.

τις, τι, with the grave accent, is an indefinite pronoun, and when added to a substantive it corresponds to the English words *a, an, a certain one, any one*, and shews that it is used indefinitely ; as, *τις ἀνὴρ*, *a man, any man, some man.* To this indefinite use of the word its apparent variety of significations may in general be traced. Among these the following may be noticed :

1st. a. With a noun it is used *collectively* in the sense of many ; as, *θρῶσκων τις κατὰ κύμα—ἰχθύς*, *many a fish bounding through the wave ; i. e. any fish, fish indefinitely, or many a fish.*

b. Also, in a general sense *distributively*, to designate some one, any one, each one, or every one of a number ; as, *καὶ τις οἰκίην ἀναπλασάσθω*, and let *every one* build his own house. Herod.

c. Hence the word to which *τις* refers is often in the plural ; as, *ἐάν τις φανερός γένηται κλέπτων ἢ λαποδυντῶν—τούτοις θάνατός ἐστιν ἡ ζημία*, *if any one* is proved to be a thief or a robber, the punishment *for these* is death.

2d. a. With adjectives of *quality, quantity, and magnitude*, especially when they stand without a substantive expressed, or in the predicate, it serves to temper the expression by asserting the existence of the quality in a less positive and unlimited manner, such as may be expressed by the English words *some-*

what, in some degree, rather ; as, *δύσθεατός τις ὁ τόπος φαίνεται*, the place appears *somewhat difficult* to be passed ; *ἐγὼ τις ὡς εἶκε δυσμαθής*, I am, it seems, *rather hard* to learn.

b. With numerals it signifies "*nearly*," "*about*," "*some*," &c. ; as, *δέκα τινές*, *about ten* ; especially the Attic *ἅττα* is thus used.

c. In a similar manner it is frequently used with adverbs ; as, *σχεδόν τι*, *pretty nearly, perhaps* ; *πολύ τι*, *considerably* ; *οὐδέν τι*, *next to nothing, scarcely*.

3d. Without an additional adjective *τίς* has the sense of *eminent, distinguished* ; as, *εὐχεταί τις εἶναι*, he boasts himself to be *some great one*.

4th. In the neuter gender it is also sometimes nearly redundant, being introduced apparently for the sake of sound. In such cases it is to be considered in the accusative governed by *κατὰ*, and seems to strengthen the expression ; as, *οὔτε τι μάντις ἔων*, not being *at all* a prophet ; *μέγα τι καὶ θεσπέσιον τεχνούργημα*, a work *evidently* great and divine.

5th. Like the demonstrative pronoun it is used instead of *ἐγὼ* and *σύ*, as we use the expression "*a person, one*," but still with the verb in the third person ; as, *ποῖ τις τρέψεται*, whither shall *I* turn myself ; *δώσει τις δίκην*, *you* shall be punished.

§ 204. OF THE INTERROGATIVE *τίς*.

Obs. 1. The interrogative *τίς*, *τί*, is used in asking a direct question ; as, *τίς ἐποίησε*, *who* did it ? Though sometimes used in the indirect interrogation, *ὅστις* is more common ; as, *θαυμάζω τίς* (or more frequently *ὅστις*) *ἐποίησε*, I wonder *who* did it. Sometimes it is accompanied by the article *ὁ τίς*, *who*, *τὸ τί*, *what*. *ὅστις* is also used interrogatively when a person to whom a direct question is put repeats it before answering it ; as, *σὺ δὲ εἰ τίς ἀνδρῶν* ; *ὅστις εἰμ' ἐγὼ* ; *Μετῶν*, *who* are you ? *who* am I ? *Meton*.

Obs. 2. *τί* as a predicate, with *ἐστί* following, is sometimes accompanied by the subject in the plural ; as, *θαυμάζω τί ποτ' ἐστί ταῦτα*, I wonder *what these things* are.

Obs. 3. *τί* is often put for *διὰ τί*, *what ? on what account ? why ?* and is sometimes preceded by *πῶς* ?

Obs. 4. *τίς* is often used independently of the rest of the proposition, being governed by some such word as *κατὰ* understood, and may be rendered "*in what ? as to what ?*" as, *τῶν σοφῶν ἐπιστήμονες*, *in what sort* of wisdom are they expert.

Obs. 5. *τί*, preceded by *ἀλλό* and followed by *ἤ*, is generally

nothing more than the sign of interrogation, and is sufficiently expressed in English by translating the sentence in which it stands negatively in the form of a question; as, ἀλλό τι ἢ λείπεται μοι κινδύνων ὁ μέγιστος; *what else than (or, do not) the greatest dangers remain to me?* ἄλλοτι ἢ περὶ πλείστου ποιῇ; *do you not consider it of the greatest importance?*

Obs. 6. Almost in the same way are used the interrogative words τί δὲ; *but what?* τί γὰρ—εἰ μή; *for what unless?* ἔς τί; *how long, &c.*

§ 205. OF THE POSSESSIVE PRONOUN.

RULE. The Possessive Pronouns agree with their substantives in gender, number, and case; as, ὁ σός πατήρ, *your father*.

Obs. 1. The possessive pronoun is in signification equivalent to the genitive of the pronoun from which it is derived, and while, like the adjective, it agrees with its substantive in gender, number, and case, yet other words at the same time often regard it as the genitive of the personal pronoun. Hence the following modes of expression: τὸ σὸν μόνου δῶρημα, equivalent to τὸ σοῦ μόνου δῶρημα, *the gift of thee alone*. Ἀργύμενος πατρός τε μέγα κλέος ἦδ' ἐμὸν αὐτοῦ. Where ἐμὸν agrees with κλέος in the accusative, and yet is coupled with πατρός in the genitive, and is followed by αὐτοῦ as if agreeing with it as the substitute of ἐμοῦ. (See also § 221. Obs. 2.)

Obs. 2. The same rule extends to adjectives which signify possession; as, εἰ δέ με δεῖ γυναικείας τι ἀρετῆς ὅσαι νῦν ἐν χηρείᾳ σονται, μνησθῆναι, *if I must also say something concerning the virtue of those women who are from this time to live in widowhood*; where γυναικείας is equivalent to the genitive τῶν γυναικῶν, to which ὅσαι refers.

Obs. 3. The possessive pronoun most commonly is altogether omitted in ideas that always stand in necessary connexion; as, *father, son, friend, master, hand, foot, &c.* and its place is supplied by the article alone.

§ 206. *On the related Adjective words οἷος, ὅσος, ἡλίκος, &c.*

Obs. 1. The adjective οἷος always stands related to τοῖος or τοιοῦτος before it expressed or understood, (in the same manner as *talis qualis* in Latin,) implying a *comparison of equality*. Thus, DEM. Olynth. I. As for the rest, they are thieves and flatterers, and τοιοῦτους ἀνθρώπους οἷους μεθύσθοντας ὀρχεῖσθαι τοιαῦτα οἷα ἐγὼ νῦν ὀκνῶ ὀνομάσαι, *such men as*, when intoxicated, to dance *such dances as* I dare not name.

Obs. 2. τοῖος or τοιοῦτος, however, is most commonly understood, and οἷος is translated with some variety according to the connexion in which it stands. The most of the cases in which οἷος is used for τοιοῦτος οἷος, may be reduced to *three*; viz. 1st. when it stands, before a *substantive*; 2d. before an *adjective*; and 3d. before a *verb*.

1st. *a. Before a substantive*, οἷος elegantly takes the case in which its antecedent τοιοῦτος would be, if expressed, and changes the substantive before which it stands into the same case by attraction; thus, οὐκ ἔστιν ἀνδρὶ οἷω Σωκράτει ψεύδεσθαι, to lie is not befitting *such a man as Socrates is*, for οὐκ ἔστι ἀνδρὶ τοιοῦτῳ οἷος Σωκράτης ἔστιν ψεύδεσθαι. Again, χαριζόμενον οἷω σοὶ ἀνδρὶ, gratifying *such a man as thou art*, for ἀνδρὶ τοιοῦτῳ οἷος σὺ (εἷς).

b. In some instances the noun after οἷος is not attracted into the same case with it; as, τῶν (τοιούτων) οἷωνπερ αὐτὸς ὄντων, they being *such as he*.

c. When the substantive to which οἷος refers is obvious from the connexion, it is frequently omitted, as in the preceding example.

d. Sometimes οἷος, with the clause in which it occurs, is apparently unconnected with the sentence. In such cases the connexion is to be formed by supplying ὥς or ὅτι; as, ἐμακάριζον τὴν μητέρα (ὅτι) οἷων τέκνων ἐκύρησε, they blessed the mother (*because*) she gave birth to *such children*.

Of a similar nature are the Homeric expressions οἱ ἀγορεύεις—οἱ ἔργας, i. e. ὅτι οἱ, &c. BECAUSE you say—BECAUSE you do *such things*.

e. The construction is the same when οἷος, or the substantive to which it belongs, is in the *nominative*, or is governed by a *preposition*; as, ἀληθὲς ἄγοντας πένθος (ὅτι τοιοῦτος) οἷος αὐτοὺς ὁ θύννος διέφυγεν, being truly grieved *because such a thunny fish as this* escaped them. Lucian. ἐλπίζοντες πάγχυ ἀπολέσθαι ἐς οἷα κακὰ ἦγον, i. e. ὥς ἐς τοιαῦτα οἷα κακὰ, expecting total destruction

since they were come into *such calamities as these*. In this way that difficult sentence in Thucydides is easily explained, καὶ μόνῃ (scil. Ἀθηναίων πόλιν) οὔτε τῷ πολέμῳ ἐπελθόντι ἀγανάκτησιν ἔχει, ὅρ' οἷον κακοπαθεῖ, i. e. ὡς ὑπὸ τοιούτων οἷον ἡμεῖς, and we are now the only state which does not excite indignation in an invading enemy, *because (or since) they suffer from such a brave people as we are*.

N. B.—In all constructions of this kind the idea will be readily perceived by considering οἷος as put for ὅτι or ὡς τοιοῦτος. See numerous examples in L. Bos. Ellipses, Gr. 271. Vigenerus, Ch. 3. § 8—9.

2d. a. *Before an adjective* it may be resolved by supplying the infinitive εἶναι; as, εἰ μὲν γάρ τις ἀνὴρ ἐν αὐτοῖς ἔστι οἷος ἔμπειρος πολέμου, if any one among them *is skilful in war*, DEM. O. 2. for τοιοῦτος οἷος εἶναι ἔμπειρος, *is such as to be skilful, &c.*; οἷος ἀριστος, *the best*, for τοιοῦτος οἷος εἶναι ἀριστος, *such as to be the best, &c.*

b. οἷος is frequently, however, joined with an adjective in the form of an exclamation or interrogation, apparently without reference to the usual antecedent; as, οἷος μέγας, οἷος χαλεπός, *how great! how difficult!* Thus Lysias, οἷος μέγας καὶ δεινὸς κίνδυνος ἡγωνίσθη, *how great and terrible danger was risked*, (scil. *for the liberty of Greece*.) If this and similar sentences, however, are thrown into the assertive form, they readily admit of the same resolution as the others; thus, *danger such as to be great and terrible was risked*.

3d. a. Joined with the verb εἰμί expressed or understood, and followed by an infinitive, it signifies "*I am of such a kind as, or such as;*" and, according to the connexion in which it stands, may mean "*I am able,*" "*I am wont,*" "*I am ready, or willing,*" τοιοῦτος being always understood as an antecedent word; thus, οὐ γὰρ ἦν οἷος ἀπὸ παντὸς κερδᾶναι, (i. e. τοιοῦτος οἷος), *he was not (such) as to make gain from every thing*.

b. The abbreviated expressions οἷος εἰμί, and οἷος τ' εἰμί, are very common, and usually, but not always, observe this distinction; viz. that the former signifies "*I am wont,*" the latter, "*I am able, I can,*" and is equivalent to δύναμαι; as, οἷός τε εἰμί τοῦτο ποιεῖν, *I can do this*.

c. In the neuter it is used impersonally; as, οἷόν τέ ἐστι, *it is possible*.

d. Sometimes the verb εἰμί is also omitted; as, ἢ δύναιτο ἀκούειν ἐκ τοῦ μὴ οἰούτε (εἶναι), or whether he could hear *from not being able to hear formerly*.

Obs. 3. In the same manner τοῖος or τοιοῦτος stands related to οἷος following it expressed or understood ; as, οὐκ ἂν ὁμιλήσαιμι τοιοῦτῳ, (scil. οἷος αὐτὸς ἐστί,) I would have no intercourse with *such a man*, (scil. *as he is*).

Obs. 4. The neuters οἷον and οἷα, either alone or combined with various particles, and used in a conjunctive or adverbial sense, are, no doubt, elliptical expressions similar to those noticed above, though it may be difficult to resolve many of them in a satisfactory manner. The ordinary meaning of these words will be found in the Lexicons.

Obs. 5. The observations which have been made on the construction of the related adjectives τοῖος or τοιοῦτος—οἷος, are applicable, almost without exception, to τίσος or τοσοῦτος—ὅσος ; observing that the former relates to the *quality* of objects, the latter to their *number* or *quantity*. The same also may be said of τηλίκος—ήλίκος, *of such an age or size*.



§ 207. OF THE ARTICLE.

RULE. The article agrees with its substantive in gender, number, and case ; as, ὁ ἀνὴρ, *the man* ; ἡ γυνή, *the woman* ; τὸ ἔγγραφο, *the thing*.

Exc. 1. In gender. The masculine article is often put with a *feminine* noun in the *dual number* ; as, τῷ γυναικί, *the two women*.

Exc. 2. In number. The article may be put in the *plural* when it refers to *two or more* nouns in the singular ; as, αἱ Ἀθηναίη τε καὶ Ἥρη, *Minerva and Juno*.



§ 208. CONSTRUCTION AND USE OF THE ARTICLE.

A noun which expresses an object *indefinitely* is without the article ; as, βιβλος, *a book* ; i. e. *any book whatever* ; or if an indefinite object is to be distinctly pointed out as an *individual*, the pronoun τις is put with it ; as, γυνή τις ὄρνιν εἶχε, *a certain woman had a hen*.

But **IN GENERAL** the article is prefixed to all nouns *not used indefinitely* ; as,

I. It is prefixed to nouns which express a *definite object* ; as, ὁ βιβλος, *the book* ; i. e. *some particular, known, or specified book*.

A noun may be rendered *definite* in various ways ; as,

1. By *distinction* or *notoriety*, such as the names of the Deity ; the great objects of nature, such as the sun, moon, stars, sea, earth, heaven ; or any object which is well known or greatly distinguished ; as, ὁ ποιητής, *the poet*, sc. *Homer*.

2. By previous mention either of the same or of a synonymous term ; as, 'he was educated ἐν Περσῶν νόμοις, οὗτοι δὲ δοκοῦσι οἱ νόμοι ἄρχεσθαι, in the laws of the Persians, and these laws seem,' &c.

3. By *implication* in the context ; as, 'he, having treacherously surrendered Nymphæum to the enemy, became a fugitive, not waiting, τὴν κρίσιν, *the trial*,' viz. which was the natural consequence of his treachery.

4. By description in the context limiting the noun to a single object ; as, ἡ διαθήκη Ἰησοῦ Χριστοῦ, *the covenant of Jesus Christ*.

5. By being of such a nature as to exist only singly, or of which only one can be the subject of discourse ; e. g. when in speaking of the body, we say ἡ κεφαλὴ, τὸ στόμα, &c. *the head, the mouth, &c.*

6. When a word or phrase is added for description, definition, or limitation ; as, ἡ δεινότης ἢ ἐν τοῖς λόγοις, *vehemence in language* ; or with a demonstrative or possessive pronoun ; as, οὗτος ὁ ἀνὴρ, *this man* ; ὁ σὸς υἱός, *thy son*.

II. The article is prefixed to nouns when they denote the whole species ; as, ὁ ἀνθρωπὸς ἐστὶ θνητὸς, *man is mortal*.

III. The article is generally prefixed to *abstract nouns*. It is so : 1st. When the noun is used in its *most abstract sense* ; as, ἡ ἀδικία καὶ ἡ ἀκολασία μέγιστον τῶν ὄντων κακὸν ἐστί, *injustice and intemperance* (i. e. *universally and of every kind*) are the greatest of evils. 2d. When it is *personified* ; as, Ἡ κακία ὑπολαβοῦσα εἶπε, *malice interrupting said*. 3d. When it has a *reference* of any kind expressed or understood ; as, τὴν ἀλήθειαν περὶ τούτων, *the truth (not generally but) concerning these things*.

IV. The *subject* of a proposition is generally found *with* the article, and the *predicate without it* ; as, ἀσκήσ' ἐγένεθ' ἡ κόρη, *the maiden became a wine-skin*. The only exceptions to this rule are the following :

1. The *subject* is *without* the article when it expresses a *general idea* ; as, πάντων χρημάτων μέτρον ἀνθρώπος, *man (generally, no definite person) is the measure of every thing*.

2. The *predicate* has the article if it be a definite object, of which it is affirmed that it belongs to the general and indefinite, or to the particular and definite idea of the subject ; as,

εἰρήνη ἐστὶ τὰγαθόν, *peace (generally, no particular or definite peace) is the abstract good*; τουτὶ τὸ κρανίον ἡ Ἑλένη ἐστίν, *this skull is the Helen, (sc. whom thou seekest).*

3. The predicate has the article in a *convertible* proposition; as, ἐστὶ δὲ ὁ θεὸς ὁ νοῦς, *God is the mind, or, the mind is God.*

V. *Proper names* generally have the article, though there are many exceptions.

VI. The article is generally placed before appellatives, and all words and phrases which are placed *after* a substantive, for the purpose of definition or description, giving them the force of adjectives, (see § 196, Obs. 2.). These are: 1. A substantive in apposition. 2. An adjective. 3. A participle. 4. An adverb. 5. A preposition with its case; thus,

1. Before a *substantive in apposition*, or an *appellative* added to a proper name for farther explanation; as,

Σωκράτης ὁ φιλοσόφος,	Socrates the philosopher.
Κυαξάρης ὁ τοῦ Ἀστυάγου παῖς,	Cyaxares the son of Astyages.
Πιπτακὸς ὁ Μιτυληναῖος,	Pittacus of Mitylene.

Note. Likewise after verbs of naming; as, ἀνακαλοῦντες τὸν εὐεργέτην τὸν ἄνδρα τὸν ἀγαθόν, calling him aloud *their benefactor and an excellent man.*

Exc. Sometimes, however, they are found without the article; as, Ἡρόδοτος Ἀλικαρνασσεύς, *Herodotus of Halicarnassus.*

2. Before *adjectives placed after their substantives*; as, τοῖς νόμοις τοῖς ἀρχαῖοις χρῆσθαι, to use *the ancient laws*; ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ye were sealed with *that holy spirit of promise.*

3. Before *participles*; in which case the article may be translated as a relative, and the participle by the indicative mood of its own tense; as, εἰσὶ οἱ λέγοντες, there are *who say*; ἀπὸ τοῦ ὧν, καὶ ὃ ἦν, καὶ ὃ ἐρχόμενος, from him *who is, and who was, and who is to come.* “It is difficult to find men—τοὺς ἐθελήσοντας μένειν—*who will be willing to remain.*”

4. It is prefixed to *adverbs*, giving them the sense of adjectives, (§ 196. Obs. 2. (3.)), which more precisely define the noun to which they are joined; as, ἡ ἄνω βασιλεία, *the celestial kingdom.*

5. To a *preposition with its case*, giving it also the force of an adjective; as, ἡ δεινότης ἢ ἐν τοῖς λόγοις, *vehemence in language*; τῆς Ἀσίας μερὶς ἢ πρὸς τὰς ἀνατολὰς, *the eastern part of Asia.*

Note. The article prefixed to an adverb or to a preposition with its case, may always be resolved by supplying a participle and rendering as in No. 3. Thus, ἡ ἄνω βασιλεία is equivalent to βασιλεία ἢ ἄνω οὖσα, *the*

kingdom which is above. In like manner the examples in No. 5. may be resolved; thus, ἡ δεινότης ἣ ἐν τοῖς λόγοις οὖσα, *the vehemence which is in language*; τῆς Ἀσίας μερὶς ἣ πρὸς τὰς ἀνατολὰς οὖσα, *the part of Asia which is towards the east.*

VII. Without a preceding substantive to be defined or described, as in VI, the article is placed before *adjectives, participles, adverbs, and adverbial particles and phrases, and before a preposition and its case, giving them the force of substantives*; thus,

Before *Adjectives*; as, οἱ ἄνθρωποι, "*mortals*;" οἱ κακοί, "*the wicked*;" τὸ ἀναίσθητον, "*carelessness*;" (See § 197. Obs. 3, and 7.) Before *Participles*; οἱ κολακεύοντες, "*flatterers*," "those who flatter;" οἱ φιλοσοφούντες, "*philosophers, those who philosophize.*" Before *Adverbs, and adverbial particles and phrases*; as, ἡ αὔριον (sc. ἡμέρα), "*the morrow*," "*the day which is on the morrow*;" sup. οὖσα.—τὸ ὀπίσω (sc. μερὸς) "*behind*," "*that which is after*;" τὸ τί, "*the substance*;" τὸ ποῖον, "*the quality*;" τὸ ποσόν, "*the quantity*;" τὸ ὡς, "*the manner in which*;" τὸ διὰ τί, "*the reason why*;" &c. ARIST. Before a *Preposition with its case, particularly ἀμφὶ and περὶ*; as, οἱ περὶ φιλοσοφίαν, "*Philosophers*;" οἱ περὶ θήραν, "*hunters.*"

Obs. 1. Sometimes, however, it indicates something peculiar to, or distinguishing the person, place, or thing, expressed by the noun which it governs; as, τὸ περὶ Λάμψακον, *the affair at Lampsacus*; τὰ ἀμφὶ πόλεμον, *what belongs to the war.*

Obs. 2. Sometimes it is merely a circumlocution for the noun itself; as, τὰ περὶ τὴν ἀμαρτίαν for ἡ ἀμαρτία.

Obs. 3. Of this kind of construction, though with some peculiarity of meaning, are the phrases οἱ ἀμφὶ, and οἱ περὶ, with a proper name; they signify,

1st. The person himself; as, οἱ ἀμφὶ Πρίαμον καὶ Πάνθοον, *Priam and Panthous.* Π. γ. 146.

2d. The followers of the person named; as, οἱ περὶ Ἀρχίδαμον, *the companions of Archidamus.*

3d. The person named, and his companions and followers; as, οἱ ἀμφὶ Πεισίστρατον, *Pisistratus and his troops*; οἱ περὶ Κέκροπα, *Cecrops and his assessors in judgment.*

Note. 1. The substantive to be supplied in the plural, whether ἔταιροι, στρατιῶται, &c. as well as the exact import of the whole phrase in any particular place, can be ascertained only from the context, or from what is known of the person mentioned.

Note. 2. Most of the examples in N^o. VII, may be resolved by supplying a participle, where necessary, as directed in VI. N^o. 5, Note; thus, οἱ περὶ θήραν, sc. ὄντες, *those who are about hunting*; i. e. *hunters, &c.*

VIII. The article, used absolutely in the accusative, and go-

verned by κατὰ understood, with every part of speech except a conjunction, is used *adverbially*; as, τὸ κεφάλαιον, *summarily*; τὸ πολὺ, *for the most part*; τὸ αὐτὸ, *in the same manner*; τὸ νῦν εἶναι, *for the present*; τὸ λεγόμενον, *as they say*; τὸ πρόσθεν, *before*; τὸ ἀπὸ τοῦδε, *after this*.

Note. Constructions of this kind may sometimes be resolved by means of the participle, as in VI. 3, 4. 5.

IX. The article in the neuter gender is often prefixed to the *infinitive* mood, (§ 265.) giving it the sense and the construction of the *Latin gerund*, or of a *verbal noun*, through all the cases in the singular except the vocative; as, τοῦ φιλοσοφεῖν τὸ ζητεῖν, *enquiry is the business of philosophy*.

Obs. 1. The accusative before the infinitive, qualifying words, or even entire sentences, may stand between the article and its infinitive; as, ὑπὲρ τοῦ μηδένα τῶν πολιτῶν βιαίῳ θανάτῳ ἀποθνήσκειν, *that no one of the citizens might perish by a violent death*; literally, “*for the sake of no one, &c. perishing.*” § 265. II.

Obs. 2. Sometimes the article is omitted before the infinitive in the nominative and accusative, and also in the genitive when governed by a verb.

X. In the neuter gender, and in any case which the construction requires, the article is placed,

1. Before *entire propositions*, which, as one whole, like substantives, depend on some word in the sentence into which they are introduced; as, ἐστὶ δὲ τούτων τρίτη διαφορὰ, τὸ, ὡς ἕκαστα τούτων μιμῆσθαιτο ἄν τις, *moreover, there is in these a third difference, viz. the manner in which one should imitate each of these objects*.

2. Before a *quotation* which is construed as a substantive in a sentence in which it stands; as, ἐκ δὲ τούτων ὀρθῶς ἄν. ἔχοι τὸ “ἐργον δ’ οὐδὲν ὄνειδος, &c.” but according to these views the sentiment, “*labour is no dishonour,*” &c. would be correct. If the quotation contain more than one sentence, the article is commonly put in the plural.

3. Before single words quoted or designated in a sentence; as, το δ’ ὑμεῖς ὅταν εἴπω, τὴν πόλιν λέγω, *when I say you, I mean the state*. But in nouns the article is commonly in the gender of the noun; as, τὸ ὄνομα ὁ Αἴδης, *the name Hades*.

Note. In almost all constructions of this kind, the word ἵππος or ῥῆμα may be considered as *understood* with the article, and the sentence, quotation, or word, as in *apposition* with it; and hence it may generally be translated as above, “*to wit:*”

XI. The article is frequently *expressed*, having its substan-

tive *understood* ; as, (in addition to the examples above in VI. and VII.)

1. When a noun which has just preceded is to be repeated, it is repeated by using its article without the substantive ; as, ἡ μετρία ἡ θεῷ δουλεία, ἅμετρος δὲ ἡ (sc. δουλεία) τοῖς ἀνθρώποις, the service which we pay to the deity is just and proper, *but that which* we pay to men is not so.

2. Before a collective noun with its article in the genitive ; as, οἱ τοῦ δήμου (sc. ἀνθρώποι), *the common people*.

3. When the speaker is doubtful how to express his meaning, the article is used without a substantive, and the import of the substantive to be supplied is explained ; as, ἡ τῶν Ἑλλήνων, εἴτε χρεὴ κακίαν, εἴτε ἄγνοιαν εἶπειν, *the (fault) of the Greeks*, whether it should be termed wickedness or ignorance.

4. In certain phrases in common use, when the noun can readily be supplied. These nouns principally are, γῆ, γνώμη, ἡμέρα, ὁδός, υἱός, &c. ; as, εἰς τὴν ἐωϋτῶν (γῆν), *into their own land* ; ἡ ἐμὴ (sc. γνώμη) νικᾷ, *my opinion prevails* ; τὴν εὐθεΐαν (ὁδόν), *right on* ; Ἀστυάγης ὁ Κυαζάρου, *Astyages the son of Cyaxares* ; or, when in swearing, the name of the Deity is omitted through reverence ; as, μὰ τόν (Δία), *by Jupiter*. So μὰ τήν, νή σου, &c. ; or,

5. It is put in the neuter gender with the genitive of another substantive, (χρῆμα πράγμα, &c. being understood) ; and, 1st. In the singular it signifies what a person *has done, is wont to do, or has befallen him* ; as, καί τοι δοκῶ μοι τὸ τοῦ Ἰκυκίου ἵππου πεπονθέναι, *I seem to be in the same situation with the horse of Ibycus*. 2d. In the plural it signifies every thing that concerns, arises from, or belongs to, that which the substantive expresses ; as, τὰ φίλων δ' οὐδέν, *the assistance of friends is nothing* ; δεῖ φέρεσθαι τὰ τῶν θεῶν, *we must bear the visitation of the Gods*. Or, 3d. In the singular or plural it is merely a periphrasis of the substantive, (as τὸ or τὰ τῆς ὀργῆς for ἡ ὀργή) ; and an adjective or participle, joined with the periphrasis, will take the case of the article and the gender and number of the substantive, i. e. will agree with it as if expressed without a periphrasis ; as, τὰ τῶν διακόνων τὸ ὑμὸν ἐν σμικρῷ μέρει ποιούμενοι, *the messengers considering what concerns me of little consequence*.

Note. In the same manner the possessive pronouns are put with the article for the personal pronouns ; as, τὸ ὑμέτερον for ὑμεῖς ;—τὰμὰ for ἐγώ ;—τὸ ἐμὸν for ἐμέ.

XII. The article prefixed to an *adjective*, whether used as an *adjective* or in the sense of a substantive, often changes its signification ; as,

ἄλλοι, <i>others</i> ;	οἱ ἄλλοι, <i>the others, the rest.</i>
ἄλλη, <i>other</i> ;	ἡ ἄλλη Ἑλλάς, <i>the rest of Greece.</i>
πολλοί, <i>many</i> ;	οἱ πολλοί, <i>generally the greater number, the multitude.</i>
πλείους, <i>more</i> ;	οἱ πλείους, <i>the most.</i>
αὐτός, <i>himself</i> ;	ὁ αὐτός, <i>the same.</i>
πάντες, <i>all</i> ;	οἱ πάντες, (after numerals) <i>in all.</i>
ὀλίγοι, <i>few</i> ;	οἱ ὀλίγοι, <i>the few, the Oligarchs.</i>

Note. To which may be added that πᾶς or ἅπας in the singular, with the article prefixed to the adjective or to its substantive, signifies the *whole* of any thing ; without the article it denotes every individual of a class. The same remark applies to ὅλος. When its substantive refers to any thing definite it has the article, otherwise not ; as, ὅλην τὴν πόλιν, *the whole city* ; ἐνιαυτὸν ὅλον, *a whole year*.

XIII. Hence the article in Greek is used in many cases in which it cannot be used in English, and consequently must be omitted in translating ; as,

1. With proper names ; as, ὁ Κύρος, *Cyrus*.
2. With demonstrative or possessive pronouns ; as, ὁδὲ ὁ ἄνθρωπος, *this man* ; ὁ σὸς υἱός, *thy son*.
3. Sometimes with the interrogative pronouns ποῖος, τίς ; as, τὰ ποῖα ταῦτα ; *of what kind are these ?* τὸ τί ; *what ?*
4. With such words as ἕκαστος, δεῖνα ; as, ὁ δεσπότης ἐκάστης τῆς οἰκίας, *the master of every house*. Also with τοιοῦτος without a substantive.

§ 209. THE ARTICLE AS A DEMONSTRATIVE PRONOUN.

I. The article being used to point out some object in a definite manner, is allied in signification to the demonstrative pronoun, and is not unfrequently used instead of it by the Ionic and Doric writers ; as, ὁ γὰρ μέγιστος αὐτοῖς τυγχάνει for οὗτος γὰρ, &c. for *he* happened to be the greatest among them ; πρὸ τοῦ (sc. χρόνου), *before this (time)* ; τὸν καὶ τὸν, τὸ καὶ τὸ, *this and that, the one and the other*.

II. It is used also by the Attic writers in the following cases :

1st. Before the relatives ὅς, ὅσοι, οἷοι ; as, μισεῖν τοὺς οἱ οὐσπερ οὗτος, to hate *those* whom he hates.

2d. Very often before μέν and δέ (§ 202.) in the division and distinction of subjects, the article with μέν standing with the first member and with δέ in the parts that follow ; thus, ὁ μέν,—

ὁ δέ, *this—that, the one—the other*; as, τὸν μὲν ἐτίμα, τὸν δ' οὐ, he honours *this one, that one not*; τῶν στρατιῶτων οἱ μὲν ἐκύβευον, οἱ δὲ ἔπινον, οἱ δὲ ἐγυμνάζοντο, of the soldiers, *some played at dice, some drank, some exercised themselves.*

Note 1. The relative pronoun *ὅς, ἡ, ὅ*, (§ 202.) sometimes called the *post-positive article*, is sometimes used with *μὲν* and *δέ* in the same manner; as, ἃς μὲν (sc. πόλεις Ἑλληνίδας) ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατὰγων, destroying *some of the cities of Greece, and reinstating the exiles in others.*

Note 2. When the opposition or distinction is not between substantives, but between adjectives, verbs, or entire propositions, the article with *μὲν* and *δέ* is put in the neuter in the sense of *partly*; as, νόμοισι δὲ τὰ μὲν Κρητικοῖσι, τὰ δὲ Καρικοῖσι χρέωνται, they use *partly* the Cretan laws, and *partly* the Carian.

Note 3. When the article is governed by a preposition, *μὲν* and *δέ* come immediately after it; and before the article from which they may be separated by intervening words; as, ἐν μὲν ἄρα τοῖς δὲ συμφωνοῦμεν, ἐν δὲ τοῖς οὐ; *with some indeed we agree, with others not.*

Note 4. One of the particles is often understood; as, ψευδεῖς, αἱ δ' ἀληθεῖς οὐκ εἰσὶν ἡδοναί, are not *some pleasures false, and others true?*

Note 5. Instead of one or both the articles, or *with them*, the name itself is often put: sometimes *another word*; as, ἐπολέμεον—Μιτυληναῖοι τὲ καὶ Ἀθηναῖοι, οἱ μὲν ἀπαιτεῖοντες τὴν χώραν Ἀθηναῖοι δὲ, &c. the Mityleneans and Athenians entered into a long war, the *first* demanding restitution of the territory, but the *Athenians* scil. rejecting their claim. So οἰμέν—ἔνιοι δὲ, οἰμέν—ἄλλοι δὲ, or ἕτεροι δὲ, &c.

Note 6. The articles and other words marking opposition and distinction may be in different cases under a different government.

Note 7. In narration, *ὅ, ἡ, τὸ*, is often used only once in a sentence, viz. with *δὲ* in reference to an object already named; as, ὁ δὲ εἶπε, *but he said*; τὴν δὲ ἀποχωρῆσαι, *but that she went away.*

III. In the phrase ἐν τοῖς, commonly used with superlatives of all genders, and with the superlative adverbs σφόδρα, μάλα, πάνυ, &c. the article seems to be used for τούτοις, and is equivalent in meaning to the words *omnium longe, multo*, used with Latin superlatives; as, ἐν τοῖς πρῶτοι, *first of all*, i. e. first among these; ἐν τοῖς πλεῖσται, *most of all, &c.*

IV. The oblique cases of the article are used absolutely as demonstrative pronouns; as, τῷ, *for this reason*; τῇ, *here, in this place, or there, in that place*; τό, *on this account, &c.* These are also frequently used as adverbs. (See § 202. Obs. 5. 1st.)

§ 210. THE ARTICLE AS RELATIVE AND PERSONAL PRONOUNS.

The Ionic and Doric writers, and the Attic tragedians, frequently use the article as a *relative* instead of ὃς, ἡ, ὅ; as, τὸν Ἀχιλλέα φεύγω, τὸν ἰδεῖν ἀισχύνομαι, I flee from Achilles *whom* I am ashamed to see. Sometimes it has the sense of the *personal pronoun*; as, τὸ μὲν ἐτέθαπτο, *it (the child)* was buried.



§ 211. POSITION OF THE ARTICLE.

1. The Article is very often divided from its substantive, not only by the adjective, as, ὁ μέγας βασιλεύς, *the great king*, but also by other words which qualify its substantive; as, ἐμémνητο τῆς ἐν μανίᾳ διατριβῆς, he remembered *the time passed* in insanity; ἡ πρὶν ἄρξαι αὐτὸν ἀρετῇ, *the virtue* exhibited by him before he reigned.

Rem. Every designation or qualification which is joined to a noun, whether expressed by a participle, an adjective, an adverb, or a preposition with its case, is placed either before the noun or after it. *If before*, it is placed *between* the noun and its article, as in the above examples. *If after* the substantive, (which it frequently is for the sake of greater emphasis and precision) the article is *usually* repeated with the designation, and *always* if it be a participle; as, εἰμι ὁ ποιμὴν ὁ καλός, *I am the good shepherd*; τὰς ἡδονὰς θήρευε τὰς μετὰ δόξης, he sought after *honourable enjoyments*.

2. When the qualifications of the substantive, which are interposed between it and its article, begin with an article, two or even three articles may thus stand together; as, ὁ τὰ τῆς πόλεως πράγματα πράττων, *he who does the business of the state*.

Note. The genitive, however, stands very frequently before the article and the noun; as, συνεκάλεσε καὶ ἱππέων καὶ πεζῶν τοὺς ἡγεμόνας, he called together *the leaders both of the cavalry and infantry*.

3. The article is sometimes *doubled*; as, τὰ τεῖχη τὰ ἑαυτῶν τὰ μακρὰ ἀπετελέσαν, they completed *their long walls*. Also in such expressions as, τὰλλα τὰγαθὰ, *the other good things*; τὸ ταυτό, *the same*; τό τε θάτερον καὶ τὸ ταυτό, *both the other and this same*.

4. Sometimes, especially in Ionic writers, the article is *sepa-*

rated from its noun by the word which governs it, sometimes by some other word, and sometimes by an independent proposition.

5. When the adjective without an article stands before the article of its substantive, the object is thereby distinguished, not from others, but from itself under other qualifications ; as, ἦδετο ἐπὶ πλουσίοις τοῖς πολίταις, He rejoiced (not *in the rich citizens*, but) *in the citizens being rich* ; or, *inasmuch as they were rich*.

§ 212. OMISSIONS OF THE ARTICLE.

In addition to the instances already noticed, it may be stated, farther, that the article is omitted among other instances :

1. With substantives in -ίχη.
2. With words introduced for the first time, or whose existence could not yet be assumed.. (See § 208, I. 2.)
3. Proper names generally, and sometimes other substantives, *when explained or defined by another* ; as, Σωκράτης ὁ φιλόσοφος, *Socrates the Philosopher*.
4. When two or more attributes, joined by a copulative conjunction, are assumed of the *same person or thing*, the article is inserted before the first and omitted before the rest ; as, ὁ σύμβουλος καὶ ῥήτωρ ἐγώ, *I the adviser and orator* ; τις ὁ τῇ πόλει λέγων, καὶ γράφων, καὶ πράττων, &c. *any one who speaks, and writes, and acts for the state* ; also, when the conjunction is omitted.
5. It is often wanting after prepositions ; as, κατὰ πόλιν, *the city (ATHENS)* ; κατ' ἀγορὰν, *the forum*.
6. In enumerations, when several nouns are coupled together by conjunctions expressed or understood, all of them frequently are without the article ; as, καὶ χειρὶ, καὶ ποδὶ, καὶ φωνῇ, *with my hand, with my foot, and with my voice*.
7. It is for the most part omitted with the ordinal numbers.

§ 213. OF THE RELATIVE PRONOUN.

RULE III. The relative agrees with its antecedent in *gender, number, and person* ; as,

ἄνδρες οἰεῖσονται, *men who shall know*.

Obs. 1. The antecedent is the substantive, or something equivalent to a substantive, in a preceding clause to which the relative, as its substitute, refers, or with which it agrees, being repeated with it in its own clause.

Note 1. Sometimes, as in Latin, the relative and its clause is placed before the antecedent and its clause; as, ἃ ἔχω, τοῖς τοῖς χρῶμαι, *those things which I have, I use.* This order is employed when the principal or emphatic idea of the sentence is contained in the relative clause.

Note. 2. The neuter *ὃ* at the beginning of a proposition, sometimes refers to a succeeding clause, and may be rendered "*with respect to that which,*" or "*on account of which,*" &c.; as, *ὃ δ' ἐξήλωσας ἡμᾶς, ὥς τοὺς μὲν φίλους μαλίστα εὖ ποιεῖν δυνάμεθα, &c. with regard however to that on account of which thou enviest us, that we are able to shew the greatest kindness to our friends, &c.;* here *ὃ* refers to the succeeding proposition *ὥς τοὺς, &c.* Sometimes it is placed at the beginning of the proposition to which it refers.

Note. 3. Sometimes at the beginning of a sentence it stands for *τοῦτο ὃ*, referring to a proposition immediately following, introduced by *γάρ, ὥς, ὅτι, ἐπειδὴ εἰ, &c.*; as, *ὃ δὲ πάντων μέγιστον τεκμήριον ὥς Πασίων, &c., but that which is the greatest proof of all is that Pasion, &c.*

Obs. 2. Strictly speaking, the relative does not agree with the antecedent, but with the same word again expressed or understood after the relative, and with which, like the adjective, it agrees in gender, number, and case. When the antecedent is not expressed in the relative clause, the relative is its representative or substitute, and consequently is in the same person; thus, τὴν Ἐλευθερίαν ἣπερ (ἐλευθερία) πρὸς εὐδαιμονίαν ἄγει, θήρυσσε, he sought after liberty *which* (liberty) conducts to happiness. In this sentence the relative agrees, not strictly and immediately with its antecedent *ἐλευθερίαν*, but with the same word understood in the nominative, and the subject of the verb *ἄγει*; thus also, ὃ ἵππος ὃν (ἵππον) εἶχε, the horse *which* (horse) he had; the relative *ὃν* agreeing immediately with *ἵππον* understood after it.

This general principle readily explains the varieties that occur in the construction of the relative with its antecedent, occasioned by the variety of ways in which the ellipsis is made and may be supplied; thus,

(1.) Generally, the word to which the relative refers is expressed in the antecedent clause, and not expressed but understood with the relative; as, οὗτός ἐστι ὃν ἀνὴρ ὃν εἶδες; i. e. ὃν ἄνδρα εἶδες, this is *the man whom* you saw; i. e. *which man* you saw.

(2.) Sometimes it is understood in the antecedent clause, and expressed with the relative; as, οὗτός ἐστι ὃν εἶδες ἄνδρα, i. e. ἄνδρ' ἐστι, this is *the man whom* you saw; οὗκ ἔστιν ἦντινα οὗκ

ἤρξεν ἀρχὴν, i. e. οὐκ ἔστιν ἀρχή ἣντινα ἀρχὴν, &c. there is *no office which office* he hath not held.

(3.) Sometimes, when greater precision is required, or it becomes proper in order to prevent obscurity, it is expressed in *both*; in the antecedent clause, most commonly by a pronoun in its stead; as, ἣν γὰρ κατ' οἴκους ἔλιφ', ὅτ' εἰς Τροίαν ἔπλει παρθένον, — ταύτην γέγηθε, *which virgin* he left at home when he sailed for Troy, *in her* he rejoiced.

(4.) When it can be done without obscurity, the word to which the relative refers is understood in *both clauses*; as, οὓς δ' ἂν γινῶσι τούτων τι ἀδικοῦντας, τιμωροῦνται, *whom* they discover transgressing in any of these things they punish.

Note 1. This construction is used when the antecedent is taken in a *general sense*, or is a word which may be easily supplied from the context. Both occur in the above example. The meaning is, "*they punish all the men whom they discover,*" &c.

Note 2. It frequently happens that, when apparent obscurity is occasioned by the omission of the antecedent in both clauses, it is removed by placing the antecedent after them in apposition with the relative, sometimes with, and sometimes without, the article; as, ἀλλ' ὅτε δὴ τὸν ἴκανε, — ὅς μιν ἐπιγράψας κυνέη βάλε, φαίδιμος Αἴας, but when he came to *him who*, having written it, cast it into the helmet, ILLUSTRIOUS AJAX. Sometimes a different word, or even an infinitive or part of a sentence, is put in apposition for explanation; as, ὅπερ προσδέχτο ποιήσειν αὐτὸν, ἐπὶ τὴν Ἀμφίπολιν — ἀναβήσεσθαι, that he should do that *which* he expected, to go up against Amphipolis.

Note 3. The antecedent and relative clauses are sometimes in this construction contracted into one, the relative taking the case of the antecedent understood, (Obs. 3, Exc. 1.); as, σὺν οἷς μάλιστα φιλεῖς for σὺν τούτοις οὓς μάλιστα φιλεῖς, with those *whom* you love most. (See the same kind of construction, § 202, Obs. 3.)

Exc. The relative is sometimes found in a different gender or number from the antecedent, agreeing with some noun of similar signification understood, or with one which expresses the *meaning* of the antecedent, rather than with the antecedent itself, as in the following examples:

1. θανόντων τέκνων οὓς (scil. παῖδας for τέκνα) Ἀδραστος ἤγαγε,

Their children having died *whom* Adrastus led.

2. πάντων ἀνθρώπων ὅς κέ σευ ἄντα ἔλθῃ,
Of every man *who* shall come against you.

3. ὑπὲρ ἀπάσης Ἑλλάδος δώσει δίκην ὣν πατέρας ἔκτεινε,
She shall be punished for all *Greece* *whose* fathers she slew.

4. θησαυροποιὸς ἀνὴρ, οὓς δὲ καὶ ἐπαινᾷ τὸ πλῆθος,
A man increasing in wealth, *whom* even the multitude applaud.

In the *first* example a synonymous word is substituted to agree with οὗς instead of τέκνα. In the *second*, the plural antecedent is followed by a relative in the singular, to intimate that in the relative clause the *men* are spoken of *individually*. In the *third* example, the relative ὧν has reference to the *meaning* of Ἑλλάδος, rather than to the word itself; i. e. to the *men of Greece*. And in the *fourth* example, the antecedent ἀνὴρ is followed by a relative in the plural, because in the sentence it is the *kind* of men spoken of, and not an individual, definite or indefinite, of the class that is stated to “receive applause from the multitude.”

Obs. 3. The *case* of the relative, like a substantive, depends upon its connexion with the other words in its own clause, according to the rules for the government of cases; i. e. if in the *nominative*, it is the subject of the verb in its own clause; if in any *other case*, it must be governed by some word in its own clause.

Exc. I. The relative is sometimes attracted into the case of its antecedent; as, **Ex. 1st.** εὐ προσφέρεται τοῖς φίλοις οἷς ἔχει for οὗς ἔχει, he treats well the *friends whom* he has.

2d. μεταδίδως αὐτῷ τοῦ σίτου οὗ περ αὐτὸς ἔχεις, thou impartest to him *the food which* thou thyself hast.

3d. μεμνημένος ὧν ἔπραξε for τῶν πραγμάτων ἃ ἔπραξε, being mindful of *what* he had done.

Note 1. The rule of attraction seems to have its foundation altogether in euphony; and hence, generally, attractions will be found only where they improve the euphony of the sentence. In the first of the above examples, the relative is attracted from the accusative into the dative by φίλοις; in the 2d. into the genitive by σίτου; and in the 3d. into the genitive by πραγμάτων understood.

Note 2. This holds also when the antecedent is *understood* in the antecedent clause, and *expressed* with the relative in the *relative clause*; consequently the above examples may be expressed thus,

1. εὐ προσφέρεται οἷς ἔχει φίλοις.
2. μεταδίδως αὐτῷ οὐπὲρ αὐτὸς ἔχεις σίτου.
3. μεμνημένος ὧν ἔπραξε πραγμάτων.

Exc. II. The antecedent is sometimes, though very seldom, attracted into the case of the relative; as, ἄλλου δ' (sc. ἀνδρός) οὐ θην οἶδα τεῦ ἂν κλυτὰ τευχῆα δύω, I know no *other person whose* renowned armour I could put on. **II. Σ. 192.** Here τεῦ, the relative, is properly governed in the genitive by τευχῆα, and the antecedent ἄλλου is attracted by it from the accusative in which it would be governed by οἶδα.

Obs. 4. When two relative clauses refer to one antecedent, the relative is sometimes understood in the latter, though in a

different case from the relative expressed in the former clause ; as, ἀνωχθὶ δέ μιν γαμέεσθαι τῷ ὅτεώ τε πατὴρ κέλεται, καὶ ἀνδάνει αὐτῇ, i. e. καὶ ὃς ἀνδάνει αὐτῇ, but order her to marry *whomsoever* her father orders, and (*who*) is agreeable to herself.

§ 214. OTHER WORDS USED AS RELATIVES.

Obs. 1. In the Ionic and some other writers, especially Homer and Herodotus, the article ὁ, ἡ, τὸ, is very frequently used as a relative. (See § 209.)

Obs. 2. ὅστις is used as a relative, but differs in its application inasmuch as it applies to an object *in general*, and of course is preceded by a plural noun, a noun of multitude, or any word expressing an indefinite number, as πᾶς, οὐδείς, &c. ; thus, ἀνθρώπους τίνυνται ὅτις κ' ἐπίορκον ὁμόσση, they punish *every one who* swears falsely.

Note 1. Like the relative ὃς (*Obs. 1. Note*) it often precedes its proper antecedent, and may be translated *whoever* when the relative clause is translated first ; as, ὅστις εἶχε τὰς ἐπομένας ἀγέλας καὶ βοῦς, &c. εἶπε τούτῳ, and *whoever* had herds following him, and cattle, &c. he told *him*.

Note 2. ὅστις (and also ὃς ἂν) is used after πᾶς only in the *singular number*, ὅσοι in the plural ; thus, πᾶς ὅστις, *every one* ; πάντες ὅσοι, *all who*.

Note 3. Joined with οὐν δήποτε, and agreeing with its substantive, it signifies, "*any one whatever*," "*whoever*."

§ 215. THE RELATIVE IN THE SENSE OF OTHER WORDS.

1. The relative, as in Latin, is sometimes used instead of the demonstrative pronoun ; as, οἷς πᾶσι τοὺς ἀχροατὰς συναρπάσας, by all *which things* forcibly arresting the attention of his hearers ; ὃς καὶ ὃς, *this and that person* indeterminately. Likewise with μέν and δέ, (as the article) to express opposition or distinction. (§ 209. II. 2. Note 1.)

2. The relative is put in the sense of ὥστε in the phrase ἐφ' ὥστε, elliptically for ἐπὶ τούτῳ ὥστε, *on condition that* ; and is followed sometimes by the infinitive mood, and sometimes by the future indicative. Likewise for ὥστε or ὡς after οὕτω, ᾧδε, τηλικούτος, τοιοῦτος, followed by a verb *not* in the infinitive mood ; as, οὐδείς ἂν γένοιτο οὕτως αδαμάντινος ὃς ἂν μείνειεν, no one would be so hardened *as to continue* ; literally, "*who would continue*."

3. It is put for particles of time ; as, μέχρις οὗ, (followed by a verb) *until that* ; instead of μέχρις ἐκείνου τοῦ χρόνου, ὅτε.

4. In the sense of ὅτι, *that* or *because*, after οὗτος ; as, τοῦτ' οὖν αὐτὸ ἐπαίνεσον δικαιοσύνης, ὃ αὐτῇ δι' αὐτὴν τὸν ἔχοντα ὀνίνησι, for this same reason praise justice, *because* (or *inasmuch as*) it in itself is profitable to him who has it. See also § 213. Obs. 1. Note 2.

In the same manner, in the expressions ἀντὶ τούτου οὗ and ἀντὶ τούτων ὧν, "*for this reason that*," οὗ and ὧν, attracted into the case of their antecedent, are evidently put in the sense of ὅτι ; as, ἐξεῖ τὰν χάριν ἃ γυνὰ ἀντὶ τήνων ὧν τὸν κῶρον ἐθρεψε, the woman shall have a recompence *for this reason, that* she nourished the boy. Hence also without the demonstrative pronoun in the same sense ; thus, ἀνθ' οὗτου, ἀνθ' ὧν, "*because*."

5. The relative in the plural in all its cases, with ἔστι before it (its accent being thrown back), is used for, or rather is the original form of, the adjective ἔνιοι, -αι, -α, *some*, (ἔστι) being sometimes written ἐνι ; as, Ἑλλάδος ἔστιν ἃ χωρία for ἔνια χωρία, *some* places of Greece ; ἀπὸ τῶν ἐν Σικελίᾳ πόλεων ἔστιν ὧν for ἐνίων, *from some of* the cities in Sicily.

In this construction the relative is sometimes found in the singular ; as, ἔστι δ' ὅς τις καὶ κατελήφθη, and *one* was also taken. Sometimes, both in the singular and plural, it is followed by τις, agreeing with it in gender, number, and case ; as, ἔστι ὅστις, *some one* ; ἔστι οἵτινες, *some*. Instead of ἔστι, εἰσὶ is sometimes used before the nominative plural, and the past tense, ἦν and ἦσαν, are occasionally met with.

6. In dependent propositions it frequently has the sense of the interrogative τις, *who ? what ?* as, περὶ ἀρετῆς ὃ ἔστιν ἐγὼ μὲν οὐκ οἶδα, concerning virtue, I know not *what* it is. Also sometimes for τις in the direct interrogation ; as, ὧν δὲ ἕνεκα ταῦτα προσήνεγκα τῷ λόγῳ for τίνων δέ ; &c. *for what reasons* have I brought forward these things in my discourse ?

7. In certain cases it is used adverbially, some word being understood ; thus, οὗ, *where* ; ἧ, *where, as far as, how, in what manner*. These, too, as in No. 5, are frequently preceded by ἔστι, the two words being used as an adverb ; as, ἔστιν οὗ or ἐνθα, *in many places* ; ἔστιν ἧ, *in a certain place, in a certain degree*. So also ἔστιν ἵνα or ὅπου, *there is when, i. e. many times* ; ἔστιν ὅτε, *sometimes* ; ἔστιν οὖν ὅπως, *it is possible* ; οὐκ ἔστιν ὅπως, *by no means, in no case*. In interrogatives ; as, ἔστιν ὅπως ; *is it possible ?*

§ 216. OF THE NOMINATIVE CASE.

The nominative is used,

1. To express the subject of a proposition.
2. In apposition with another substantive in the nominative, or predicated of it, see § 195 ; and
3. Absolutely ; or without dependence on any word in the sentence ; § 271. Obs. 3. as,

πολλή γὰρ ἡ στρατιὰ οὖσα, οὐ πάσης ἐστὶ πόλεως ὑποδέξ- ασθαι (αὐτήν).	For the army being very nume- rous, it will not be in the power of every state to ac- commodate them.
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Or, without a participle ; as, ὁ Μωϋσῆς οὗτος, οὐκ οἶδαμεν τί γέγονεν αὐτῷ, *this Moses*, we know not what has become of him.

4. In exclamations ; as, ὦ δυστάλαινα ἐγώ ! *O wretched me.*

The subject of a verb is expressed in the *nominative*, and when it denotes

1. The *person speaking*, it is said to be in the *first person* ; or
2. The *person or object spoken to*, it is in the *second person* ; or
3. The *person or thing spoken of*, it is in the *third person*.

Note. The thing spoken of may be an *individual*, expressed by a substantive noun or pronoun ; or it may be an *idea* expressed by an infinitive mood or part of a sentence, which, in construction, is therefore considered equivalent to a substantive, and stands as the nominative to the verb.

§ 217. OF A VERB WITH ITS NOMINATIVE.

The construction of the verb with its *subject* or *nominative* is expressed generally by the following rules and observations ; viz.

RULE IV. A verb agrees with its nominative in number and person ; as,

ὁ Κύρος ἐκέλευσε, λέγουσι (scil. ἄνθρωποι,)	<i>Cyrus ordered.</i> <i>Men say.</i>
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Obs. 1. The nominative of the first and second persons is generally omitted, being obvious from the termination of the verb. It is also frequently understood in the third person, when it may be readily supplied from the context.

Obs. 2. The nominative or subject thus omitted, may be in apposition with something else expressed ; as, ὁ δὲ Μαίας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς, and *I the son of Maia the daughter of Atlas wait on them.*

Obs. 3. The subject is also omitted when the verb expresses an action usually performed by said subject ; as, σαλπίζει or σημαίνει, *the trumpeter gives a signal.* This usage also prevails where we supply *it*, and means an operation of nature or circumstances ; as, ὕει, *it rains* ; προσημαίνει, *announces itself*, (as in the air) ; ἐδήλωσε δὲ, *and so it shewed itself.*

Obs. 4. *Impersonal verbs*, i. e. verbs that belong to no subject or person, are different from the foregoing. The *true subject* of such verbs is, not something understood and left in obscurity, as in the preceding examples, but the *action* to which they refer, whether expressed by an infinitive or another dependent clause. The peculiarity of these verbs is, that their subject is not a noun nor any thing used as a noun (as the infinitive with the article would be) ; thus, ἔξεστί μοι ἀπιέναι, *It is lawful for me to depart.* The *true subject* of ἔξεστί here is the *action* expressed by ἀπιέναι. But if the expression be changed thus, τὸ ἀπιέναι ἔξεστί μοι, *the going away is lawful to me*, then τὸ ἀπιέναι is equivalent to a noun, and ἔξεστί ceases to be impersonal. The verbs of this kind are δεῖ, χρεῖ, δοκεῖ, &c. § 120.

Obs. 5. When the nominative stands without the verb, some part of εἶναι is commonly to be supplied ; as, Ἕλλην ἐγώ, *I am a Greek* ; τὰ τῶν φίλων κοινά, *the property of friends is common.*

§ 218. SPECIAL RULES AND OBSERVATIONS.

I. OF AGREEMENT IN NUMBER.

RULE I. Neuter nouns in the plural have a verb in the singular ; as, ζῶα τρέχει, *animals run.*

Obs. 1. This construction is more common with the Attic than with the Ionic and Doric writers. But with all there are many exceptions, especially when the neuter plural signifies persons or animals ; as, τοσάδε ἔθνη ἐστράτευον, *so many nations went to war.* Homer joins a singular and a plural verb with the same nominative. *Odyss. μ. 43.* So *Xen. Mem. ἄστρα ἀνέφηναν ἃ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐφανίζει*, *the stars shone forth which shew to us the hours of the night.*

Obs. 2. Sometimes, also, masculine and feminine nouns in

the dual and plural have a verb in the singular ; as, οὐκ ἐστὶν οἵτινες ἀπέχονται, *there are none who abstain* ; ἀχεῖται ὁμφαὶ μέλῳν, *the voice of melody sounds*.

RULE 2. a. Two or more substantives singular, (unless taken separately,) have the verb in the plural ; as, αἰδῶς δὲ καὶ φόβος ἔμφυτοι εἰσὶ ἀνθρώπῳ, *fear and shame are natural to man*.

b. But if taken separately, the verb must be in the singular ; as, σοὶ γὰρ ἔδωκε νίκην Ζεὺς καὶ Ἀπόλλων, *Jupiter and Apollo gave you the victory*.

Exc. To both parts of this rule, however, and especially to the first, there are not a few exceptions ; for it often happens that when two or more nouns have a common verb, it agrees with one of them, and most commonly the one next it. Also, if the two nouns are of similar signification, they are in construction considered as one, and the verb follows in the singular ; as, Σοὶ δ' ἐπὶ τολμάτῳ καρδίῃ καὶ θυμῷ, *let your heart and soul dare*.

Obs. 1. A substantive in the singular, connected with other words as the subject of a verb conveying the idea of plurality, has the verb in the plural ; as, Πέα παραλαβοῦσα καὶ τοὺς Κορύβαντας περιπολοῦσιν, *Rhea, having taken with her also the Corybantes, wandered about*. So in Latin ; as, Juba cum Labieno capti in potestatem Cæsaris venissent.

RULE 3. a. A noun of multitude expressing many as *one whole*, has a verb in the singular ; as, σπουδῇ ἔζετο λαὸς, *with haste the people sat down*. II. B. 99.

b. But when it expresses many as *individuals*, it has the verb in the plural ; as, ἠρωτήσαν αὐτὸν ἅπαν τὸ πλῆθος, *all the multitude asked him*.

Note. To both parts of this rule there are also exceptions ; and, in some cases, it seems indifferent whether the verb be in the singular or plural ; sometimes both are joined with the same nominative ; as, σπουδῇ ἔζετο λαὸς ἐρήτυθεν δὲ καθέδρας (for ἐρητύθησαν), *the people sat down in haste and kept their seats*.

Obs. 1. Sometimes with a plural nominative the word ἕκαστος, ἄλλος, &c. is joined in the same case ; but in the singular number to intimate that all expressed by the plural noun are spoken of *individually* ; and hence, though more rarely, the verb is sometimes in the singular, agreeing with the distributive word, though its proper subject or nominative be plural.

1. As, ἔμεινον (plural) ἐν τῇ ἐωῦτου τάξϊ ἕκαστος, *they remained each man in his rank*.

2. ἄλλος πρὸς ἄλλον λέγοντες, *speaking one to one person, another to another*. See also § 197. Obs. 6. (6).

3. οἱ δὲ πρόσσω πᾶς πέτεται καὶ ἀμύνει οἷσι τέκεσσι, *they every one fly forward and defend their young.* II. π. 264.

RULE 4. A dual nominative may have a plural verb; as, ἄμφω ἔλεγον, *both spake.*

RULE 5. A plural nominative may have a verb in the dual, if only two persons or things are spoken of; as,

αὐτῶ μάρτυροι ἔστων, *let these two themselves be witnesses.*

ὥς δ' ὅτε χειμάρροι ποταμοὶ συμβάλλετον ὄξυμον ὕδωρ, *as when two wintry torrents urge on their mighty flood.*

II. OF AGREEMENT IN PERSON.

RULE 6. When a verb has for its nominative two or more words of *different persons*, it takes the *first person* rather than the *second*, and the *second* rather than the *third*; as,

ἐγὼ καὶ σὺ εἶπομεν, *you and I spoke.*

σὺ δὲ καὶ ὁ σὸς πόσις ἦκετον, *thou and thy husband came.*

Obs. There are, however, many exceptions to this rule.

III. OF THE NOMINATIVE AFTER THE VERB.

RULE 7. Any verb may have the same case after it as before it when both words refer to the same thing, (§ 195, Obs. 3.); as,

ὕμεις ἐστὲ τὸ φῶς τοῦ κόσμου, *ye are the light of the world.*

Note. This rule likewise applies to the infinitive mood, whether its subject be in the nominative or accusative. See § 267.

Obs. Verbs which have a nominative both before and after them, sometimes agree in number with the latter or predicate instead of the subject; as, ἦσαν δὲ στάδιοι ὀκτώ τὸ μεταίχμιον αὐτέων, *the space between them was eight stadia.*

SECOND PART OF SYNTAX.

§ 219. OF GOVERNMENT.

Government is when one word requires another which follows it or depends upon it, to be put in a certain *case, mood, or tense*.

OF THE GOVERNMENT OF CASES.

The construction of the oblique cases depends, in general, upon the following principles ; viz.

1. The *Genitive* expresses that *from which any thing proceeds, or by which it is possessed*, and it usually depends upon a noun or preposition expressed or understood.

2. The *Dative* expresses that to which any thing is acquired, or which is the *end* of any action ; in which sense it may follow any adjective verb or preposition that is suitable to its nature.

It also expresses the cause or instrument by means of which any thing is done, and in this sense always depends upon a preposition expressed or understood. From this use of the case, perhaps, it is that sometimes, though very seldom, it denotes that from which a thing is taken, or which is the cause of our receiving it ; as,

Θέμιστι δέκτο δέπας, *he took the cup from Themis.*

3. The *Accusative*, denoting the general *object* of an action, receives the force of an active verb or of a preposition ; or, as the subject of an infinitive mood, it may stand after a verb of any kind by which the infinitive is governed.

Obs. 1. The action of a verb may be considered in reference ther

1. To its *immediate* object ; i. e. that on which its action is immediately exerted, and which is always governed in the accusative ; as, δίδοναι ἑμαυτόν, *to give myself* ; or

2. To a *remote* object ; i. e. one which is *not acted upon* by the verb, but is merely that *to which* the action tends, or *by which* it is acquired, or *from respect to which* it is exerted, or of

which it takes part ; and hence it is put in the genitive or dative after the accusative with an *active verb*, or without an accusative after a neuter verb ; as,

Gen. ἀπαλάττειν τινὰ νόσου, to free any one *from disease*.

Dat. δίδοναι ἑμαυτὸν τῇ πόλει, to give myself *to the state*.

In these examples the immediate object of the active verb is in the accusative followed by the remote object, the one in the genitive and the other in the dative.

Gen. φείδεσθαι τῶν ἐρίφων, to spare (i. e. to be sparing of) *the kids*.

Dat. βοηθεῖν τῇ πατρίδι, to aid (i. e. to render assistance to) *my country*.

In these examples the verbs are neuter, and have no immediate object ; but their meaning refers to ἐρίφων and πατρίδι as their remote objects. Yet, though the verbs are considered as neuter in Greek, owing to the different genius of the language they may be rendered by verbs considered active in English as appears in the translation. Indeed, the distinction between the immediate and remote object is but little observed in our language ; and hence many verbs which are neuter in Greek are in English considered as active.

Obs. 2. Though the object of an active verb is always in the accusative, yet the accusative after a verb is not always its *immediate* object. When a verb is followed by two accusatives, one is the *immediate* and the other its *remote* object.

Obs. 3. With respect to the remote object, it matters but little whether, with some, we consider its case as depending on the verb ; or, with others, on some preposition or other word understood.

Almost all the varieties and apparent anomalies of government may be reduced to these principles by supplying plain and common ellipses ; still considering that the case following will be regulated by the prominent idea in the mind of the speaker, and the manner in which he regards it.

§ 220. OF THE GENITIVE.

The Genitive is in extensive use in the Greek language, being used in many cases in which the ablative is used in Latin.

Its primary, as well as its general and leading idea, is that of *origin* or *cause*, expressed in English by the prepositions *of* and *from*.

and *from*; and this idea may be traced without much difficulty through all the varieties of construction by which it is modified.

The numerous and diversified uses of this case are reduced by Matthiæ to the following heads:

I. In Greek, words of all kinds may be followed by other words in the genitive when the latter class limits and shews in what respect the meaning of the former is to be taken. When used for this purpose, they may usually be rendered by such phrases as "*with respect to*," "*in respect of*;" thus,

(1.) *With verbs*; as, ὥς ποδῶν εἶχον, as fast as they could run, i. e. as they had themselves *with respect to their feet*; καλῶς ἔχειν μέθης, to have one's self well *with respect to intoxication*; σφάλλῃσθαι ἐλπίδος, to be deceived with respect to hope; κατέαγα τῆς κεφαλῆς, I am broken *with respect to my head*, i. e. I have broken my head.

(2.) *With adjectives*; συγγνώμων τῶν ἀνθρώπων ἁμαρτημάτων, forgiving *with respect to human errors*; ἔγγυς τῆς πολέως, near *with respect to the city*; γῆ πλεῖα κακῶν, a land full of (i. e. *with respect to*) evils; μείζων πατρὸς, greater than (i. e. *with respect to*) his father.

Obs. To this principle, then, may be referred the construction of the genitive

1. With all words which represent a situation or operation of the mind, which is directed to an object, but without affecting it; such as *verbs* signifying *to remember, to forget, to neglect, &c.*; and *adjectives* signifying *experienced, ignorant, desirous, &c.*

2. With all words which indicate *fulness, to be full, defect, emptiness, &c.* Under this head fall adjectives signifying *full, rich, empty, deprived of, &c.*; and adverbs denoting *abundance, want, sufficiency, &c.*

3. To this principle must be referred the construction of the genitive with the *comparative degree*, § 226: with all words denoting *superiority, inferiority*, and where a comparison is made with respect to the *value* of a thing; as, ἀξίος τούτου, *worthy of this*, i. e. equal in value *with respect to this*; or where the idea of *difference* is involved.

4. When that *with respect to* which a thing is done may also be considered the cause of its being done, the word expressing it is often put in the genitive, and may be rendered "*on account of*;" as, φθονεῖν τινὶ σοφίας, to envy one *on account of wisdom*. Hence it is used with verbs signifying *to accuse or criminate, to pray, to begin, &c.*; and also without another word in exclamations.

II. The genitive in Greek is put to express the relation of a *whole* to its *parts*; i. e. it is put *partitively*. Hence it is put with verbs of all kinds, even with those that govern the accusative when the action does not refer to the whole, but to a *part*; as, ὀπτῆσαι κρεῶν, to roast *some of the flesh*; ἐγὼ οἶδα τῶν ἐμῶν ἡλικιωτῶν, I know *some of those of my age*. Hence, also, it is put with verbs which signify to *share*, to *participate*, &c.

On this principle is founded the construction of the genitive of the *part affected*, after verbs signifying “to take,” “to seize,” “to touch,” &c. Hence, also, it is put with the *superlative degree* to express the class of which that one, or those marked by the superlative, form a part.

III. The genitive is used to mark the origin or cause from which any thing proceeds; and hence, the person or thing to which any thing *belongs*, whether it be a *property* or *quality*, *habit*, *duty*, &c. Hence, also, verbs govern the genitive which express feelings and operations of the mind which are the *result* of external impressions, or when they denote motions and actions in bodies which are *the effects* of the operation of other bodies. Thus, verbs which express the sensations of *hearing*, *tasting*, *touching*, &c. as well as those which signify *to admire*, *to care for*, *to desire*, &c. are followed by the genitive of the object heard, tasted, touched, admired, or cared for, because it is viewed as the *source*, *origin*, or *cause*, of these sensations and operations. Hence, also, the common rules, that “verbs denoting *possession*, *property*, or *duty*, &c. govern the genitive;” that “the *material* of which any thing is made is put in the genitive;” and that “*one substantive governs another in the genitive*.”

IV. The genitive is also governed by certain prepositions, and by verbs compounded with prepositions; that is to say, when the prepositions may be separated from the verb and placed before the genitive without altering the sense.

V. The genitive is used to determine place and time in answer to the questions “where?” “when?” &c. Hence the adverbs οὗ, τοῦ, ὅπου, *where*; which are, in fact, old genitives, and refer to part of place or time in general.

Obs. To the general principles contained in these five heads may all cases be referred which occur under all the following rules for the genitive case, as it is governed,

I. By substantives; II. By adjectives; III. By verbs; IV. By adverbs; V. By prepositions; VI. As used elliptically to express certain circumstances of time, place, manner, &c.

§ 221. I. OF THE GENITIVE GOVERNED BY SUBSTANTIVES.

RULE V. One substantive governs another signifying a different thing in the genitive; as,

ὁ θεῶν πατήρ,	The father of the Gods.
ἄναξ ἀνδρῶν,	King of men.

This rule is founded on the general principle mentioned § 220. III.

Obs. 1. The latter substantive generally expresses the class or kind to which the former belongs, or some relation of origin, cause, possession, or property; and the rule extends to pronouns, and to all words used as substantives.

Obs. 2. The personal pronoun governed in the genitive by a substantive, is often used in the sense of the possessive pronoun; as, ὁ πατήρ μου instead of ὁ ἐμὸς πατήρ, *my father*. This construction, which is common with the pronouns of the 1st. and 2d. person, is almost always used with the third, the possessives of the third person (ὅς, σφέτερος) being but little used. But if *emphasis* be required, the possessive alone can be used, to which, however, is sometimes added a genitive by a sort of apposition; as, διαρπάζουσι τὰ ἐμὰ, τοῦ κακοδαίμονος, *they plunder the property of me, the miserable*. (§ 195. *Obs. 4*, and § 205.)

Obs. 3. The noun governing the genitive is frequently understood; as,

(1.) After the article, such words as υἱός, μήτηρ, θυγάτηρ, &c.; as, Μιλτιάδης ὁ Κίμωνος (sup. υἱός), *Miltiades, the son of Simon*; τὰ τῆς τύχης (sup. δωρήματα), *the gifts of fortune*.

(2.) Οἶκος or δῶμα after a preposition; as, ἐς πατρός, (sup. δῶμα) *to the house of her father*; εἰς ᾄδου (sup. δόμον), *to Hades*; ᾄδου (sup. δόμῳ), *in Hades*.

(3.) After the verbs εἶμι, γίνομαι, ὑπάρχω, &c. see § 227. *Rem.*

Obs. 4. When the noun in the genitive signifies a person, it may often be taken in an *active* or *passive* sense; thus, ἡ γνῶσις τοῦ Θεοῦ, *the knowledge of God*. In this sentence, God may either be the subject or the object of the knowledge spoken of, i. e. the phrase may denote our knowledge of God or his knowledge of us; πόθος υἱοῦ, generally, (not *the regret of thy son*, viz. which he has, but) *regret for thy son*; ἀνδρὸς εὐμένεια τοῦδε, *good-will towards such a man*.

Rem. 1. This passive sense of the genitive is more com-

mon when the governing noun is derived from a verb which usually governs the dative, and when the substantive is in one sense the cause, and in another the object, of that which is expressed by the other; as, νεκτέρων δωρήματα, offerings (not of but) *to the dead*; εὐγματα Παλλάδος, prayers *to Pallas*; ἡ τῶν Πλαταιέων ἐπιστρατεία, the march *against the Plataeans*.

Rem. 2. Nouns thus derived, however, are more frequently followed by the dative; as, ἡ Μουσέων δόσις ἀνθρώποισιν, the gifts of the Muses *to men*; sometimes by the preposition εἰς with the accusative; as, θεῶν εἰς ἀνθρώπους δόσις a gift of the Gods *to men*. § 234.

Obs. 5. Many substantives derived from words which govern the genitive, are often followed by a genitive governed by the force of the primitive contained in the derivative; thus, ἐλεύθερος πόνου, § 223, free from labour; hence ἐλευθερία πόνου, freedom from labour; κρατεῖν ἡδονῶν, § 231, *to be superior to pleasures*; hence, ἐγκρατεία ἡδονῶν, *mastery over or moderation in pleasures*; ἀκρατεία ἡδονῶν, *subjection to or want of moderation in pleasures*; ἐπικούρημα τῆς χιόνος, *protection against the snow*.

Obs. 6. Sometimes the genitive after a substantive is governed not so properly by the substantive as by a preposition understood. These generally express the *material* of which a thing is made, or the *author* or *source from which* it proceeds, § 247. Obs. 3.; as, στέφανος (ἐξ) ἀνθέμων, a crown of flowers; χαλκοῦ ἄγαλμα (scil. ἐκ) a helmet of brass; πένθος (ἀπὸ) δαιμόνων, grief sent from the Gods; (ὑπ') Ἡρας ἀλατεῖαι, wanderings caused by Juno.

Note. In this way, perhaps, the examples, Obs. 5. may be resolved; as, ἐλευθερία ἀπὸ πόνου.

Obs. 7. A noun in the genitive, after another of the same kind, denotes either the highest pre-eminence or the lowest inferiority; as, βασιλεῖ βασιλέων, *to the king of kings*; δοῦλος δοῦλων, a slave of slaves.

Obs. 8. A substantive governing the genitive is put for an adjective; as, βάθος γῆς. (§ 196. Obs. 2. (5.)) Sometimes the substantive governed in the genitive is put for the adjective; as, ἄρμα ἵππων Νισαίων, a chariot drawn by Nisæan horses; λευκῆς χιόνος πτέρυξ, a snow-white wing. This is probably an ellipsis of the construction § 196. Obs. 2. (4.)

Obs. 9. Sometimes one substantive governs two different genitives in different relations; as, ὑπέδυνε τῶν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρείου πολέμου, he assumed the leading of the Ionians in the war against Darius; τῶν οἰκείων προσηλαχίσσεις τοῦ γήρωος, the insults of relations to old age.

Obs. 10. The Attics use a noun in the genitive, preceded by a neuter article, for the noun itself; as, τὸ τῆς τύχης for ἡ τύχη, *fortune*; τὰ τῶν βαρβάρων ἀπιστά ἐστι for οἱ ἑσπεραῖοι, *the barbarians* are not to be trusted.

Obs. 11. Instead of the genitive, a noun with a preposition is frequently found; as, ἀτυχία ἢ περὶ τοῦ βίου, *the evils of life*, for ἀτυχία βίου.

Obs. 12. The dative, or, instead of it, the accusative, with εἰς or κατὰ expressed or understood, is often used for the genitive, or more properly where the genitive would be used in other languages; as, τῷ Ἀνδραίμονι ὁ τάφος, *the tomb of Andramon*.

Rem. In strict language, no case can be said properly to be used for another; when it appears to be so, its government is to be accounted for on a different principle. See § 236. *Obs. 1.*

§ 222. SPECIAL RULES.

RULE 1. An adjective or article in the neuter gender without a substantive governs the genitive; as,

τὸ πολλὸν τῆς στρατῆς, *the greatest part of the army*.
τὰ τῆς τύχης, *the gifts of fortune*.

Obs. The adjective in the neuter gender is either itself considered as a substantive, (§ 197. *Obs. 7.*) or as having a substantive understood, which is properly the governing word.

RULE 2. A substantive added to another to express a quality or circumstance belonging to it, is put in the genitive; as,

ἀνὴρ μεγάλης ἀρετῆς, *a man of great virtue*.

Obs. 1. The substantive in the genitive has commonly an adjective with it, as in the example above, but sometimes not; as, πόλεμος οὐκ ὅπλων ἀλλὰ δαπάνης, *a war, not of weapons, but of money*. But

Obs. 2. The substantive expressing the quality or circumstance of another, is more commonly put in the accusative governed by κατὰ or διὰ; as, ἀνὴρ σπουδαῖος τὸν τρέπον, *a man of ingenuous disposition*.

§ 223. II. OF THE GENITIVE AS GOVERNED BY ADJECTIVES.

RULE VI. Verbal adjectives, and such as signify an affection or operation of the mind, govern the genitive; as,

ἀνθρώπων δηλήμων, *hurtful to men.*
ἐμπειρος μουσικῆς, *skilled in music.*

Obs. 1. The principle on which this rule is founded is contained in § 220. I. & *Obs. 1.* But others suppose that the foundation of the principle, as well as of the rule, is to be sought in the ellipsis of a preposition, such as *περὶ*, which is sometimes expressed; as, *περὶ τῶν τεχνῶν ἐπιστήμων*, *skilled in the arts.* However plausible this supposition may be, it militates strongly against it that we have the same rule in Latin in which there is no preposition that governs the genitive. The stronger probability is, that the rule in both languages is to be referred to the same general principle already referred to.

Obs. 2. Under this rule are comprehended,

(1.) Adjectives denoting action or capacity, which are derived from verbs or corresponding to them, especially those in *-τος*, *-ικος*, and *-ηριος*.

(2.) Many adjectives compounded with *α* privative (§ 167. 1. (1.)); as, *ἀθέατος καὶ ἀνήκοος ἀπάντων*, *without seeing or hearing of any thing.*

(3.) Participles used in an adjective sense, especially among the poets; as, *πεφυγμένος ἀέθλων*, *free from troubles*; *οἰωνῶν εἰδώς*, *skilful in augury.*

Note. These, however, are often followed by the accusative; as, *εἰδὼς ἀθεμιστία*, *skilled in wickedness.*

(4.) Adjectives expressing a state or operation of mind; as, *desire, aversion, care, knowledge, ignorance, memory, forgetfulness, profusion, parsimony, and the like.*

(5.) Adjectives derived from, or of a similar signification with verbs which govern the genitive; as, *ἐπίκουρος ψύχους, σκότου*, *serviceable against cold, darkness, &c.*

§ 224.

RULE VII. Adjectives signifying plenty or want, &c. govern the genitive; as,

μεστός θορύβου, *full of confusion.*
 ἔρημος ἀνδρῶν, *destitute of men.*

For the principle of this rule, see § 220. I. and Obs. 2.

Obs. Under this rule are comprehended,

1. Adjectives of *fulness, plenty, and want; value, dignity, worth,* and the contrary.
2. Adjectives expressive of *power, eminence, superiority,* and their opposites; also, of *participation, diversity, separation, peculiarity, or property,* and the like.
3. Adjectives followed by the *genitive of the cause*; as, ἀθλιός τῆς τύχης, *miserable on account of fortune.*

Note. Adjectives of plenty and want sometimes govern the dative; as, ἀφειδὸς μῆλοις, *abounding in fruits.*

§ 225.

RULE VIII. Partitives, and words placed partitively, comparatives, superlatives, interrogatives, indefinites, and some numerals, govern the genitive plural; as,

1. τῶν ἀνθρώπων οἱ μὲν σοφοί, οἱ δὲ οὐ, *of the men some were wise, others not.*
2. οἱ παλαιοὶ τῶν ποιητῶν, *the ancient poets.*
3. ἓν τῶν πλοίων, *one of the ships.*
4. πρῶτος Ἀθηναίων, *the first of the Athenians.*
5. ὁ νεώτερος τῶν ἀδελφῶν, *the younger of the brothers.*
6. ἐχθιστος βασιλέων, *most hated of kings.*

For the principle of this rule, see § 220. II. It has also been supposed that the genitive under this rule is properly governed by ἐκ or ἀπὸ. The same remark made § 223, Obs. 1. is also applicable here, and for the same reason, viz. that the same rule holds in Latin which has no preposition governing the genitive.

Obs. 1. All words are denominated *partitives* which express

a part of any number or class of objects, the whole being expressed by the noun following it in the genitive. The words used partitively are for the most part, 1st. The *article* with $\mu\acute{\epsilon}\nu$ or $\delta\grave{\epsilon}$, as ex. 1st. or in the sense of the relative with a participle following; as, $\text{o\acute{i} καταφύγοντες αὐτῶν}$, *those of them who fled*. 2d. *Adjectives*, viz. such as express a part of some whole, as ex. 2d. *numeral adjectives*, cardinal and ordinal, as ex. 3d. and 4th. *comparatives*, as ex. 5th. *superlatives*, as ex. 6th. 3d. *Pronouns*, viz. *interrogatives*; as, τίς ὑμῶν ; *which of you?* *indefinites*; as, τις ὑμῶν , *some one of you*; ὅστις ὑμῶν , *whichever of you*. *Distributives*; as, ἡμῶν ἕκαστος , *each of us*.

Obs. 2. The genitive after the partitive is sometimes governed by the preposition $\epsilon\kappa$ or $\epsilon\zeta$; as, $\text{ἐξ ἀπασῶν ἡ καλλίστη}$, *the most beautiful of all*. And sometimes, instead of the genitive, there is found a preposition with another case; as, $\text{καλλίστη ἐν ταῖς γυναῖξι}$, *fairest among women*; so in Latin *justissimus in Teucris*.

Obs. 3. Instead of the genitive, the case of the partitive is sometimes used; as, $\text{τοὺς φίλους τοὺς μὲν ἀπέκτεινε}$, *some of his friends he slew*.

Obs. 4. The partitives τις and εἷς are sometimes omitted; as, $\text{φέρω σοι στολὴν τῶν καλλίστων}$ (sc. μίαν), *I bring you a very excellent robe*; $\text{ἠθέλε τῶν μεόντων εἶναι}$ (sc. εἷς), *he desired to be one of those who remained*. On this principle is explained such phrases as ἐστὶ τῶν αἰσχυρῶν (sc. εἷς) for ἐστὶ αἰσχυρὸς , *he is base*, (literally "one of the base.")

Obs. 5. Partitives agree in *gender* with the substantives which follow in the genitive. When two substantives follow in the genitive, the partitives, &c. commonly agree with the former, but sometimes with the latter.

Obs. 6. Collective nouns are governed by partitives in the genitive singular.

Obs. 7. Adjectives in the positive *form*, but conveying a superlative *sense*, on the principle of this rule govern the genitive plural; as, ἐξοχος πάντων , *the most excellent of all*; δία Θεῶν , *goddess of goddesses*, (i. e. supreme goddess); δία γυναικῶν , *most excellent of women*. Also nouns compounded with α in a privative sense; as, ἄχαλκος ἀσπίδων , *unarmed with brazen shields*.

Obs. 8. On a similar principle an adjective in the genitive plural sometimes accompanies substantives of all kinds, in order to mark the class to which the person or thing mentioned belongs; as, $\text{τροχὸς τῶν κεραμεικῶν}$, *a wheel of the class of the earthen*, i. e. an earthen wheel; $\text{πέλεκυς τῶν ναυπηγικῶν}$, *an axe of those belonging to ship-builders*.

§ 226.

RULE IX. The Comparative degree governs the genitive ; as,

γλυκίων μέλιτος, *sweeter than honey.*
 κρείσσων οἰκτιρμοῦ φθόνος, *envy is better than pity.*

The principle of this rule is stated § 220. I. and Obs. 3. There is not the same objection to the usual explanation of this rule by supplying the preposition *πρὸ* or *ἀντί* that is stated § 223. Obs. 1. Yet the analogy of the cases already referred to are opposed to this explanation, and seem to render it more proper to refer to the general principle above stated. At the same time it must be noticed, that after the comparative degree the genitive is sometimes governed by one of these prepositions expressed ; as, οἷσιν ἡ τυραννὶς πρὸ ἐλευθερίας ἦν ἀσπαστότερον, to whom tyranny was *more agreeable than liberty* ; but this will not decide in favour of explaining the construction under this rule by supplying the preposition, any more than it did in the other, § 225. Obs. 2.

Obs. 1. The conjunction *ἢ* (*than*) is almost always omitted before the genitive ; it occurs, however, in a few sentences ; as, φωνὰ γλυκερώτερα ἢ μελικήρῳ, a voice *sweeter than honeycomb*. So Virgil, "graviora quam monte Sichæi." The genitives τοῦτου and οὗ, governed by a comparative, are often followed by an explanation with *ἢ* ; as, οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας ἢ πατρὸς ἐσθλοῦ καγαθοῦ πεφυκέναι, there is no greater honour to children *than this, to be descended from a brave and virtuous father*.

Obs. 2. The infinitive mood or part of a sentence being equivalent to a noun (§ 265. I. and II.), is sometimes governed in the genitive by a comparative ; as, τὸ φυλάξαι τ' ἄγαθα τοῦ κτησάσθαι χαλεπότερον ἔστι, to preserve property *is more difficult than to gain it*.

Obs. 3. Words which *imply* a comparison govern the genitive on the same principle ; these are

(1.) Such words as express *difference* ; as, περισσὸς, δεύτερος, ὕστερος ; also, διάφορος, ἕτερος, ἄλλος, ἀλλοῖος, ἀλλότριος.

(2.) Multiplicative numbers ; as, διπλάσιος, τριπλάσιος ; as, διπλάσιον δεῖ ἀκούειν τοῦ λέγειν, one should hear *twice as much as he speaks*.

§ 227. III. OF THE GENITIVE GOVERNED BY VERBS.

RULE X. The person or thing to which any thing *belongs*, is put in the genitive after εἰμι γίνομαι ὑπάρχω ; as,

ἐστὶ τοῦ βασιλέως,

it belongs to the king.

εἶναι ἑαυτοῦ,

to be his own (master.)

τοῦ καλῶς πολεμεῖν τὸ

alacrity is necessary to fight well ;

ἐθέλειν ἐστὶ,

i. e. belongs to it.

Rem. For the principle of this rule, see § 220. III. Consistently with this, in constructions of this kind, a substantive may be considered as understood, which is the governing word.

Obs. 1. Yet here also we have the genitive governed directly by a preposition expressed, indicating that from which the quality, &c. proceeds ; as, οὐκ ἐστὶ πρὸς πόλεως, *it is not proper for the state ;* i. e. it is not a thing *proceeding from* the state. On this principle are to be explained such sentences as the following ; οὐκ ἄγαμαι τοῦτ' ἀνδρὸς ἀριστέος, *I do not approve this in a prince ;* i. e. πρὸς ἀνδρὸς, &c. *from a prince ;* τοῦτο ἐπαίνω Ἀγησιλάου, *I commend this in Agesilaus ;* τοῦτο μέμφομαι μάλιστα ἡμῶν, *this they blame chiefly in us.*

Obs. 2. Some verbs govern the genitive by the force of a noun implied in them ; thus, τυραννεῖν is equivalent to τύραννος εἶναι ; and hence ἐτυράννευε Κορίνθου, *he was king of Corinth,* is equivalent to τύραννος ἦν, &c.

RULE XI. Verbs expressing the operation of the senses, govern the genitive ; as,

κλῦθί μευ,

hear me.

μὴ μου ἅπτου,

touch me not.

Exc. 1. Verbs of seeing govern the accusative ; as, Θεὸν ὄψονται, *they shall see God.*

Exc. 2. In the Attic dialect all verbs of sense govern the accusative ; and sometimes, though very rarely, in the other dialects ; as, ἤκουσα φωνήν, *I heard a voice ;* σπλάγχνα ἐπάσαντο, *they tasted the entrails.*

Obs. 1. The principle on which verbs under this rule, and some of those that follow, govern the genitive, is that the word in the genitive, following the verb, is viewed as the *origin* or *cause*, in some way or other, of the sensation, or of the act or

state expressed by the verb. § 220. III. Thus, in the operation of the senses, the sensation is supposed to proceed from, or to be caused by, the object impressing the senses, which is therefore put in the *genitive* as the case which expresses *origin* or *cause*; but as the Greeks accounted differently for the phenomena of vision, a different construction is used in expressing it. In this the eye was not viewed as *passive*, and *receiving* the impression from the object seen, but as *directing its own action* to it; hence the verb was viewed as active; and was followed by the accusative.

Obs. 2. When other verbs of sensation govern the accusative (as among the Attics, &c. Exc. 2.), or when other verbs enumerated among those governing the genitive are followed by an accusative, it must be owing to a difference in the *manner of conceiving* of the action. In such a case the subject of the verb is not viewed as acting from an impulse *received from*, or *originating with*, an external object, but as exerting its own action upon it. This view of the principles of construction will enable us to account for some verbs at one time governing the genitive, and at another being followed by an accusative or dative, without any apparent difference in the circumstances to authorize such a change.

Obs. 3. If, after verbs which usually govern the genitive, the genitive is governed by a preposition interposed, the preposition generally corresponds to the idea of *origin* or *cause*, &c. expressed by the genitive (as ἀπὸ, πρὸς, and the like); and thus, instead of militating against the principles stated above, it adds its own force to that of the genitive, giving emphasis and distinction to the sentence. But to suppose from this that when the genitive follows a verb it is always governed by a substantive or preposition understood, besides being wholly unnecessary on the principles already stated, serves only to destroy the original and characteristic simplicity of the language, and to render its construction perplexed and intricate.

§ 228.

RULE XII. Verbs signifying an operation of the mind, govern the genitive; as,

θαυμάζω σοῦ, *I admire you.*
ἀμέλεις τῶν φίλων, *you neglect your friends.*

Verbs which come under this rule govern the genitive on the

principles stated § 220. I. and Obs. 1. also III. It applies generally to verbs which signify

1. To *pity*, to *spare*, to *care for*, or *neglect*; as, ἐπιμελεῖσθαι, κήδεσθαι, φροντίζειν, ἀλεγρίζειν, ἀμελεῖν, ὀλιγορεῖν.
2. To *remember* or *forget*; as, μνᾶσθαι, μνημονεύειν, λανθάνεσθαι, &c. with their compounds. But these frequently govern the accusative.
3. To *consider*, to *reflect*, to *perceive* or *understand*; these also govern the accusative, § 227. Obs. 2.
4. To *admire*, to *aim at*, to *desire* or to *loathe*, to *revere* or to *despise*.

Obs. Many of these verbs taken actively (i. e. signifying to cause the operation of mind they express) govern the accusative of the person with the genitive of the object; as, ὑπέμνησέν ἐ πατρός, *he put him in mind of his father*; ἔγευσας μὲ εὐδαιμονίας, *you have caused me to taste of happiness*. Verbs thus used are sometimes denominated *causatives* or *incentives*, and hence the

RULE. Causatives govern the accusative of the person with the genitive of the thing.

§ 229.

RULE XIII. Active verbs govern the genitive when they refer to a *part* only, and not to the *whole* of the object; as,

ἔπιε τοῦ ὕδατος, he drank of the water.

This construction depends on the principle stated § 220. II.; or we may consider the expression elliptical, and supply some such word as μέρος, *a part*, or τι, *some*, as the direct object of the verb, and which governs the genitive according to Rules V and VIII.

To this rule belong more especially such verbs as signify

1. To *share*, *participate*, or *impart*, which with the genitive of the thing frequently govern the dative of the person to whom it is imparted; as,
μεταδίδωμι τῷ ἀδελφῷ τῶν χρημάτων, I share the property with my brother.
2. To *receive*, *obtain*, or *enjoy*; as, τιμῆς ἔλαχε, *he gained honour*; εἰς ἀνάξωμεν σχολῆς, *if we get leisure*.

Note 1. Verbs of similar signification, used impersonally with the genitive, govern also the dative of the person, § 239. Obs. 1.

Note 2. λαμβάνομαι, μετέχω, κληρονομέω, λαγχάνω, τυγχάνω, sometimes govern the accusative of the thing; καρπόβομαι always. κληρονομέω with the accusative of the thing, governs also the genitive of the person from whom it is received; as, ἐκκληρονόμησε τοῦ πατρὸς τὰ κτήματα, he inherited his possessions from his father; sometimes it governs the genitive of both.

3. Verbs signifying *to take, to seize*, and their contraries; *to touch* or *to carry*, especially in the middle voice with the accusative of the *whole*, govern the genitive of the *part affected*; as, ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, they seized Orontes by the girdle.

Note. But μεθεῖσθαι, *to let go*, governs only the genitive; so also ἀφίεσθαι, *to let go*; but when it signifies *to throw*, it governs the accusative. προίεσθαι governs sometimes the genitive and sometimes the accusative. Also ἔχομαι, in the sense of *to hang upon, to be joined to, or succeed*; as, λίμνη δ' ἔχεται τοῦ σήματος, a lake extends to the sepulchre.

§ 230.

RULE XIV. Verbs of *plenty* or *want*, *filling* or *depriving*, *separation* or *distance*, govern the genitive; as,

εὐπορεῖ χρημάτων,	he abounds in riches.
χρυσοῦ νηυσάσθω νῆα,	let him fill his ship with gold.
δεῖσθαι χρημάτων,	to be in want of money.

For the general principle on which this rule depends, see § 220. I. and Obs. 2.

Obs. 1. Under this rule may be comprehended verbs which express the general idea of *separation*, or which signify

1. *To beg* or *entreat*; as, δέομαί σου, I beg of you.
2. *To bereave* or *deprive*; as, στερέω, ἀποστερέω.
3. *To deliver*, *loose*, or *set free*; as, ἐλευθερώ, λύω, ἀπαλλάσσω.
4. *To escape*; as, ἐκφεύγω, ἀλύσκω.
5. *To keep off*, *to hinder*, or *prevent*, *to desist*; as, κωλύω, ἐρητεύω, ἔχω (scil. τινὰ τινός) εἰργομαι, &c.
6. *To differ from*, *to be distant*, *to abstain*; as, διέχω, ἀπέχω, διαλάττω, διαφέρω, ἀπέχομαι. But some verbs of differing govern also the dative; as, διαφέρω σοι, I differ from you.
7. *To separate*, *to repel*, or *drive away*; as, χωρίζω, διορίζω, ἀμύνω, ἀλάλκω, ἀγείρω, διώκω, &c.

8. *To make way for, or retire from, to resign*; as, εἶχω, ὑποχωρέω, ὑπάγω, συγχωρέω.
9. *To err, to cause to err*; as, ὑποπλανάομαι, ἀποτυγχάνομαι, ἀμαρτάνω, πλανάω.
10. *To cease, to cause to cease*; as, παύω, παύομαι, λήγω, &c.
11. *To deceive, frustrate, or disappoint*; as, ψευδομαι, πταίω, σφάλλομαι, &c.

Obs. 2. Many of these verbs are active; and, with the genitive of the remote object, govern the accusative of the direct object; thus, under N^o. 3. σὲ τοῦδ' ἐλευθερῶ φόνου, *I clear you of this murder*; ἀφαιρεῖσθαι, *to deprive*, sometimes governs the accusative and genitive, sometimes two accusatives, and sometimes the accusative and dative.

Obs. 3. The genitive after these verbs, whether active or neuter, is sometimes governed by a preposition intervening, the effect of which is to give emphasis to the expression; as, ἐλευθερώσας τὴν Ἑλλάδα ἀπὸ τῶν Μήδων, *having liberated Greece from the Medes*. § 227. Obs. 3.

§ 231.

RULE XV. Verbs of *ruling, presiding over, excelling*, and the contrary, govern the genitive; as,

πολλῶν ἔθνων ἄρχειν,	<i>to rule over many nations.</i>
τῶν πραγμάτων ἐπιστατεῖν,	<i>to have the superintendence of affairs.</i>

This rule is also dependent on the principle stated § 220. I. see Obs. 3.

Obs. 1. The verbs which come under this rule are those which signify

1. *To rule*; as, ἄρχω, κραίνω, δεσπίζω, δυναστεύω, ἐξουσιάζω, αὐθεντέω, κατακυριεύω.
2. *To reign*; as, τυραννεύω, βασιλεύω, ἀνάσσω.
3. *To lead*; as, ἡγέομαι, ἡγημονεύω, στρατηγέω.
4. *To preside over*; as, ἐπιστατέω.
5. *To survive, or to be over*; as, περιείμι.
6. *To surpass, or excel*; as, πρωτεύω, ὑπερβαίνω, περιβάλλω, διαφέρω, περιγίνομαι.
7. *To begin, i. e. to be first, to lead the way*; as, ἄρχομαι; so ἄρχω, ὑπάρχω, κατάρχω.

8. The contrary are such as signify to be *ruled, led, presided over, &c.* ; to obey, to be inferior to, to be worsted, or overcome.

Obs. 2. Many verbs under this rule sometimes govern the dative ; as, ἀνάσσω, σημαίνω, κρατέω, ἡγέομαι, ἡγεμονεύω, ἄρχω. And sometimes the accusative.

§ 232.

RULE XVI. Verbs of *buying, selling, estimating, &c.* govern the genitive of the *price* ; as,

ἀννησάμην τοῦτο πέντε δραχμῶν,	I bought this for <i>five drachmæ</i> .
ἀξιοῦται διπλῆς τιμῆς,	he is esteemed worthy of <i>double honour</i> .

The genitive in this construction is properly governed by ἀντι understood, sometimes expressed. The price is sometimes put in the dative with the preposition ἐπὶ, and sometimes in the accusative with the preposition πρὸς.

N. B.—For the construction of the genitive with the accusative, see § 241 ; also, for the genitive governed by *adverbs*, see § 255, 256 ; by *prepositions*, § 259 ; and as used to express certain *circumstances*, § 247, 248, and from § 251 to 254.

§ 233. CONSTRUCTION OF THE DATIVE.

The dative has, in general, two significations :

1. It is used to express the *remote object to which* any quality or action, or any state or condition of things tends, or to which they refer ; which tendency is usually expressed in English by the words *to* or *for*. As thus used it corresponds to the dative in Latin, and is subject to nearly the same rules.

2. It is used to express that *with which* any thing is connected as an *accompaniment, cause, instrument, manner, means, or end*. This connexion is usually expressed in English by such words as *with, by, from, in, for, or on account of*. Used in this way, it corresponds to the ablative in Latin, both in meaning and construction.

§ 234. OF THE DATIVE AFTER SUBSTANTIVES.

RULE XVII. Substantives derived from verbs which govern the dative, sometimes govern the dative also ; as,

ἡ τοῦ θεοῦ δόσις ὑμῖν,	<i>the gift of God to you.</i>
ἡ ἐν τῷ πολέμῳ τοῖς φίλοις βοήθεια,	<i>the assistance to friends in war.</i>
ἐς ἀντιλογίαν τοῖς ξυμμάχοις,	<i>for the contradiction of your allies.</i>

Because δίδωμι, βοηθέω, and ἀντιλέγω, govern the dative.

So also, Θήβαισιν ἀναξ, *king of Thebes.*

Obs. 1. The dative often follows a substantive in the sense of the genitive, for which construction with examples, see § 236. **Obs. 1.**

Obs. 2. The dative sometimes depends on an adjective and substantive joined together, but chiefly on account of the adjective ; as, κλεινὸν θάλος πατρὶ, *illustrious offspring to the father.*

Obs. 3. The dative sometimes follows a substantive, not, however, as implying possession, but where the idea of adaptation or design is implied ; as, χερσὶν πόνος, *labour for the hands ; i. e. adapted for, designed for.*

Obs. 4. The dative is also put with substantives to express the idea of companionship, being governed probably by σὺν or ὁμοίως understood ; as, (σὺ) ὑπεύθυνος εἶ τοῖς ἄλλοις, *you are responsible as well as (or equally with) the rest.*

§ 235. OF THE DATIVE GOVERNED BY ADJECTIVES.

RULE XVIII. Adjectives signifying profit or disprofit, likeness or unlikeness, govern the dative ; as,

ὀφέλλιμος τῇ πόλει,	<i>profitable to the state.</i>
ὁμοῖος τῷ πατρὶ,	<i>like his father.</i>

The dative after such adjectives expresses the object to which the quality expressed by the adjective refers ; and hence

all adjectives in which such a reference is involved, are followed by the dative of the object to which they relate. In this class, besides those mentioned in the rule, may be reckoned,

1st. Adjectives signifying *usefulness, friendliness, equality, suitableness, resemblance, ease, fitness, agreement*, and the like, with their contraries. Hence, ὁ αὐτός, *the same*, and sometimes εἷς, *one*, and τοιοῦτος, *such*, are followed by the dative; as, τὰ αὐτὰ (ταῦτά) πάσχω σοι, *I suffer the same things with you*. (So in Latin, *Invitum qui servat idem facit occidenti*. Hor. *He who preserves a man against his will, acts the same part with the man who kills him*). ὅς ἐμοὶ μιᾷς ἐγένετ' ἐκ μητέρος, *who was of the same (of one) mother with me*; λόγους τῷ—τοιοῦτους λέγειν, *to speak such words as he would*.

Exc. Adjectives signifying *likeness, equality, &c.* are sometimes followed by the object of comparison, *not in the dative*, but in the same case with the adjective, and connected with it by the conjunction καὶ; as, οὗτός γε ὁ λόγος ἔμοιγε δοκεῖ ἂν ὁμοίος εἶναι καὶ πρότερος (instead of εἶναι τῷ προτέρῳ), *this argument would seem to me to be like the former*. So also the nominative is used after the adverbs κατὰ, ταῦτά, ὁμοίως, ἴσως; as, οὐχ ὁμοίως πεποιήκασι καὶ Ὅμηρος, *like Homer*; κατὰ ταῦτά οὗτος ἤχησε καὶ κιθάρα, *just as a harp*. These constructions are probably to be resolved thus, οὗτός γε ὁ λόγος καὶ πρότερος δοκεῖ, &c. οὗτος καὶ κιθάρα ἤχησε, &c.

2. Adjectives compounded with σύν, ὁμοῦ, and μετὰ, signifying *with*; as, σύντροφος, ὁμορὸς, μεταίτιος, τινί, &c.; yet sometimes these govern the genitive.

3. Some adjectives derived from verbs which govern the dative, govern the dative also; as, ἀκόλουθος ἀκολουθητικός, διάδοχος.

Obs. 1. There are many adjectives which govern either the genitive or dative; as, ὁμοίος, *like*; ἴσος, *equal*; ὁμώνυμος, *of the same name*; ὁμοπάτριος, *of the same father*; ὁμομήτριος, *of the same mother*; σύντροφος, *educated together*; συνήθης, *familiar*; ισόρροπος, *of the same force*; κοινός, *common*; πλούσιος, ἀφνειός, *rich*; εὐπορὸς, *abundant*; ἐνδεής, *poor*; ἐνοχος, ὑπόδικος, ὑπεύθυνος, *exposed, obnoxious*; οἰκεῖος, *familiar*; ὤνιος, *to be sold*; δοῦλος, *a slave*; ἐλεύθερος, *free*; as, ὁμοίος τοῦ πατρός, or τῷ πατρί, *like his father*; ὁμώνυμος τοῦ πατρός, or τῷ πατρί, *of the same name with his father*.

Obs. 2. It has been observed, § 84. Obs. 1. that the verbal adjectives in -τός and -τέος have a passive signification corres-

ponding nearly to the Latin verbals in *-bilis* and *-dus*. Their construction, when thus used, is also similar ; and hence the following

RULE I. Verbals in *-τός* and *-τέος*, signifying passively, govern the dative of the doer ; as,

τοῦτο οὐ ῥητόν ἐστί μοι, this is not *fit to be spoken by me*.

ἡ πόλις ὠφελητέα σοί ἐστί, the city *ought to be served by thee*.

Rem. The dative, however, in this construction, when it is general in its nature, is commonly omitted ; as, τιμητέα ἐστὶν ἡ ἀρετή, *virtue must be honoured*, (viz. ἡμῖν, *by us*.)

RULE II. The neuter verbal in *-τέον*, in the sense of the Latin gerund, with the *dative* of the doer, governs also the case of the verb from which it is derived ; as,

ταῦτα πάντα ποιητέον μοι, ALL THESE THINGS *must I do*.

τοῖς μὲν ὑπάρχουσι νόμοις χρηστέον, καινοὺς δὲ εἰκῇ μὴ θετέον, *we should use the PRESENT LAWS, and not rashly enact NEW ONES*.

Rem. The doer is sometimes put in the accusative, in which case the necessity involved in the verbal is much weaker than in the ordinary construction ; as, οὐ δουλευτέον τοὺς νοῦν ἔχοντας τοῖς κακῶς φρονοῦσι, THE PRUDENT *ought not to obey the unwise* ; ἐπισκεπτέον τὰ μὲν αὐτόν, τὰ δὲ γυναῖκα (for αὐτῷ, γυναικί), *some things are to be looked to by HIM, some by his WIFE*. Both are united by Plato, Rep. 5. οὐκοῦν καὶ ἡμῖν νευστέον—ἐλπίζοντας.

§ 236. OF THE DATIVE GOVERNED BY VERBS.

RULE XIX. The verbs εἶμι, γίνομαι, and ὑπάρχω, signifying “to be,” or “to belong to,” are followed by the dative of the possessor ; as,

ἐστί μοι χρήματα, possessions *are (belong) to me*, i. e. *I have possessions*.

Τέλλῳ παῖδες ἦσαν καλοὶ καγαθοί, good children *were to Tellus*, i. e. *Tellus had good children*.

Obs. 1. On the principle of this rule may be explained the numerous instances, both in Greek and Latin, in which the

dative signifying possession is used with another substantive apparently for the genitive. Thus, Τέλλῳ οἱ παῖδες is equivalent to Τέλλου οἱ παῖδες, the children of Tellus ; but the principle of construction is different. In the latter expression, the genitive is immediately governed by the other substantive, οἱ παῖδες, by Rule V., and signifies the children *proceeding from*, and *belonging to*, Tellus. In the former, the dative is not governed by the substantive, but depends on some part of the substantive verb understood ; thus, Τέλλῳ οἱ παῖδες (οἱ ὄντες), *Tello filii (qui sunt)*, the children *which are to* (belonging, or added to) *Tellus* ; or, without a periphrasis, “ *the children of Tellus.*” In this manner may be resolved all such expressions as ὄσσε δέ οἱ, *his eyes* ; θυγάτηρ τέ οἱ, *her daughter* ; τῷ Ανδραίμονι ὁ τάφος, *the sepulchre of Andræmon, &c.*

Rem. 1. This mode of expression with the dative is so nearly synonymous with the more common construction with the genitive, that it appears often to have been a matter of indifference which of them was used ; so much so, that a sentence sometimes begins with the one construction and ends with the other ; thus, ἡμῖν δε κατεκλάσθη φίλον ἦτορ δεισάντων φθόγον τε θάρυν ; literally, *the heart to us dreading his growling voice was broken down.* In this sentence δεισάντων refers to ἡμῖν as if it were ἡμῶν in the genitive. In the following sentence the order is reversed ; τῆς δ' αὐτοῦ λύτο φίλον ἦτορ σήματα ἀναγνοῦσθ, *her heart was moved when she recognized the tokens.* Here ἀναγνοῦσθ in the dative, refers to τῆς in the genitive, as if it had been τῇ.

Rem. 2. In other instances in which the dative follows a substantive apparently for the genitive, the idea of *tendency towards*, or of *acquisition* or *addition*, expressed in English by the prepositions *to* or *for*, is generally apparent ; as, πατρὶ τιμωρὸν φόνου, *an avenger of your father's murder* ; plainly an avenger of murder *to* or *for* your father. Indeed, the idea of *possession*, one of the meanings of the genitive, and of *acquisition*, the proper idea expressed by the dative, are so nearly allied as to render the use of the one case for the other not unnatural.

Obs. 2. When of two nouns in the dative the one expresses a *part of*, or something *belonging to* the other, the latter may be rendered as the genitive, and the construction explained as in Obs. 1 ; yet it may be often better to consider them in *apposition*, both depending on the same governing word—the one term being added to limit or define more precisely the more general idea contained in the other ; thus, in the sentence οὐκ Ἀγαμέμνονι ἦνδανε θυμῷ ; the dative Ἀγαμέμνονι may be con-

sidered as regularly governed by ἤνδανε (§ 237. II. 1.), and θυμῷ added in *apposition*, more particularly defining the part affected; *he did not please Agamemnon: viz. his mind (his feelings.)* So also the following examples:

κόσμον ὃν σφιν ὤπασεν Ζεὺς γένει, an ornament which Jupiter gave to them, viz. their race.

μαρτυρεῖ δέ μοι τῇ γνώμῃ, (the oracle) bears witness for me, i. e. for my opinion.

In the following sentence, instead of the second dative, we have the accusative with κατὰ: viz. ἥδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή, but this counsel seemed best to me in respect of my feelings; i. e. this counsel pleased me most.

Rem. The correctness of this view of the construction is also rendered more probable from the fact, that the same apparent tautology is used when the word to be limited or defined is connected with words which govern the accusative; as, τί δέ σε φρένας ἔκετο πένθος, what grief has invaded your mind. Where, instead of saying that σέ is the accusative used for the genitive σοῦ according to one mode of resolution, or that φρένας is governed by κατὰ understood according to another, it appears better to consider σέ as the general direct object, and φρένας as in apposition, defining more precisely the part affected as in the above examples; thus, "what grief has come upon you: viz. your mind." So in other instances; as,

Τρῶας δὲ τρώμος ὑπήλυθε γυῖα ἕκαστον, trembling came upon the Trojans, every one, in their limbs.

τόν γέ λίπ' ὅστέα θύμος ἀγήνωρ, the noble soul left him: viz. his body; ἔρριπεν τάμνε νέους ὄρπηκας, he cut the wild fig-tree, its young boughs.

Obs. 3. The dative of some participles and adjectives is joined with the dative after the third person of εἰμί or γίνομαι, for the verb itself; these are such as βουλόμενος, ἡδόμενος, ἀχθόμενος, προσδεχόμενος, ἄκων, ἄσμενος, &c.; as, εἴ σοι βουλομένῳ ἐστί, for εἰ βούλη, if you are willing; οὐδὲ αὐτῷ ἄκοντι ἦν, nor was he unwilling; ἡδομένοισιν ἡμῖν οἱ λόγοι γεγόνασι, we were pleased with your discourse. This construction has been imitated in Latin; thus, Tacit. Agr. 18. quibus bellum volentibus erat, who were inclined for war. So Sallust. Jug. 100.

Rem. Somewhat similar to this is the construction of the dative with the participle or adjective expressive of some feeling or emotion, after verbs signifying to come; as,

ἀσμένῃ δ' ἐμοὶ ἦλθε, he came to me delighted (scil. with his coming); i. e. I am delighted that he is come.

προθοῦντι προυράνης, *thou comest to me earnestly wishing it; i. e.*
I earnestly wished that thou wouldst come.

Obs. 4. To this rule also belongs the construction of such phrases as τί σοι καὶ ἐμοὶ (scil. κοινὸν ἐστὶ); *what have I to do with thee?* (literally, what common thing is there to you and me?)

§ 237.

RULE XX. All words govern the dative of the object to which their action is directed; as,

εὐχοντο θεοῖς, *they prayed to the Gods.*

ἀναβλέπειν τινί, *to look up to any one.*

Ἀθήνη χεῖρας ἀνέσχον, *they lifted up their hands to Minerva.*

This rule may be considered as general, applying to all cases in which a verb expressing action is followed by the dative, the action not being exerted *upon*, but simply directed *to* the object expressed in the dative. Hence, if the verb is active, it will govern also its immediate object in the accusative (§ 243.); if neuter, it will be followed by the dative only. More particularly to this rule belong

I. Verbs expressing action, compounded with ἐπὶ, πρὸς, εἰς, ἀνά, &c. These prepositions serve to mark more precisely the direction of the action, or state of action to an object.

Obs. 1. These verbs sometimes govern the *accusative* by the force of the preposition with which they are compounded; as, ἐπεστράτευσε πόλιν, *he waged war against the city*, § 260.

Obs. 2. Hence the dative in this construction generally is equivalent to the preposition εἰς, πρὸς, ἐπὶ, &c. with the accusative. Further, to this rule belong

II. Verbs which signify,

1. *To profit or hurt; to please or displease; to reverence or to yield.*
2. *To favour or assist; and the contrary, to pray to, or entreat.*
3. *To command, exhort, or address; to obey or disobey; to serve or resist.*
4. *To fit or accommodate; to use and resemble.*
5. *To give to, or to trust; to approach, to meet, or to follow.*
6. *To reproach with, to censure, to reprimand or rebuke, to be angry with.*

Excep. δέω or δέομαι, *I ask*, governs the genitive; and λίσσομαι and λιτανεύω always the accusative.

Obs. Many of these verbs sometimes govern the *dative* and sometimes the *accusative*, according as their action is viewed by the writer as *directed to*, or *exerted upon*, the object. In the former case they are viewed as neuter or intransitive verbs; in the latter, as active or transitive. § 73. Obs. 2.

§ 238.

RULE XXI. Verbs implying *connexion* or *companionship*, govern the dative; as,

ὁμιλεῖν τινι, *to associate with any one.*

In this construction the dative is considered as corresponding to the ablative in Latin. (§ 233. 2.) To this rule belong,

1. Verbs compounded with σύν, ὁμοῦ, μετὰ, (with); as,

συζῆν τινι, *to live with any one.*

2. Verbs after which σύν, ὁμοῦ, μετὰ, may be supplied consistently with the sense, such as those which signify

(1.) *To follow (with), to converse, to mix, to be reconciled, to dwell (with).*

(2.) *To contend, or strive with or against, &c.*

Obs. 1. Verbs signifying "*to contend*," &c. in one point of view may come under the principle of Rule XX, and hence are sometimes followed by an accusative with πρὸς; but then they signify more properly "*to attack*."

Obs. 2. If a dative of the *manner* or *instrument* (§ 249.) follow the verb μίγνυμι, *to mix*, instead of the dative of the person associated with, the genitive is used, governed by the word in the dative; as,

Μαῖα Διὸς ἐν φιλότῃτι μιγεῖσα, *Maia being embraced by Jupiter.*

Note. To the principle of this rule may be referred the construction of the dative, expressing *repetition* or *succession*; as, θέλλα θέλλῃ, *storm upon storm*; ἄλλον δ' ἀλλῷ προσίοις, 'you might see one and then another,' (scil. rushing to the region of Pluto.)

For the dative, construed with the passive voice, see § 245.

§ 239. CONSTRUCTION OF IMPERSONAL VERBS.

RULE XXII. Impersonal verbs govern the dative ; as,

ἐξεστί μοι, *it is lawful for me.*

ἔδοξε αὐτῷ, *it seemed proper to him (he determined).*

Obs. 1. Rule. δεῖ, ἐλλείπει, διαφέρει, μέτεστι, μέλει, ἐνδέχεται, and προσήκει, with their compounds, govern the dative of a person with the genitive of a thing ; as,

δεῖ πολλῶν σοι, *you have need of much.*

μέτεστί μοι τούτου, *I take part in that.*

τί δέ προσήκει ἐμοὶ Κορινθίων, *what are the Corinthians to me.*

For the principle of this rule, as it respects the genitive, see § 229. Note 1.

Rem. 1. The dative of the person is frequently omitted.

Rem. 2. The nominative agreeing with the impersonal is frequently used instead of the genitive ; as, διαφέρει τί σοι τούτο or τούτου, *how does this concern you ?*

Exc. I. δεῖ and χρῆ frequently take the accusative of the person with the genitive of the thing ; as,

οὐ γὰρ σὼν με δεῖ θεσπισμάτων, *for I do not want your oracles.*

οὐδὲ τί σε χρῆ ταύτης ἀφροσύνης, *you have no need of this folly.*

Obs. From analogy the derivative substantives χρεῶ, χρεῖω, χρεία, are often construed with the accusative and genitive ; as, με δὲ χρεῶ γίγνεται αὐτῆς, *I have need of it : τίς χρεία σ' ἐμοῦ, what need have you of me ?*

Exc. II. χρῆ, πρόπει, and δεῖ, *it behoveth*, govern the accusative with the infinitive ; as,

χρῆ (ἡμᾶς) ποιήσασθαι τὴν εἰρήνην, *we ought to make peace.*

σοφωτέρους γὰρ δεῖ βροτῶν εἶναι θεούς, *It behoves those who are wiser than men to be gods.*

Obs. 2. The dative is used in certain phrases in which it appears to depend on an impersonal or some other verb understood; viz.

(1). After ὥς to shew that a proposition is affirmed, not as generally true, but only with respect to a certain person; as, μακρὰν ὥς γέροντι προστάλης ὁδόν, you have travelled a long way for an old man; scil. ὥς φαίνεται γέροντι, long, as it appears to an old man.
ἐπεὶπερ εἶ γενναῖος ὥς ἰδόντι, but since thou art noble in appearance; i. e. ὥς εἰκάσαι ἐστὶ ἰδόντι, as a person having seen you may suppose.

(2). To express the opinion or judgment of a person with or without ὥς; as, σ' ἐγὼ τίμησα τοῖς φρονοῦσιν εὖ, I have done honour to you according to the judgment of the wise; i. e. ὥς δοκεῖ τοῖς, &c. as it appears to those who are wise. Hence the common phrase, ὥς ἐμοί, or ὥς γ' ἐμοί (scil. δοκεῖ), according to my judgment.

For the dative governed by adverbs, see § 256.

§ 240. CONSTRUCTION OF THE ACCUSATIVE

The accusative in Greek, as in other languages, is used to express the immediate object of an active verb, that on which its action is exerted, and which is affected by it; as, λαμβάνω τὴν ἀσπίδα, I take the shield. When used to express the remote object of a verb, as it often is, or after verbs which are properly neuter, it is governed by a preposition understood.

RULE XXIII. A verb signifying actively, governs the accusative; as,

γινῶθι σεαυτόν,	know thyself.
ἥρπαζον τὴν πόλιν,	they plundered the city.
Ἀγαθὸν ἀνδρὰ τιμᾷς,	thou honourest a good man.

Obs. 1. Several verbs in Greek are used in an active sense (i. e. are followed by an accusative as their immediate object) which in Latin are considered as neuter and followed by some other case. These are chiefly the following; viz.

1st. πείθω;	as, πείθειν τινά,	to persuade any one.
2d. ὕβριζω;	as, ὕβριζειν τινά,	to insult any one. Sometimes εἰς τινά.
3d. ἀδικέω;	as, ἀδικεῖν τινά,	to injure, or do injustice to any one.

4th. Several verbs which signify *to assist, to profit, to injure*; as, ὠφελέω, ὀνημι, εὐεργετέω, βλάπτω, and with these verbs the adverbs *more, very*, are expressed by the accusative neuter of the adjectives πλείων, μέγας, viz. πλέον, μέγα.

5th. The verbs ἀμείβομαι, ἀνταμείβομαι, τιμωρέομαι; as, ἀμείβεσθαι τινα, *to remunerate any one*; τιμωρεῖσθαι τινα.

Note. Some of these verbs govern other cases, but then they generally convey a different idea; thus, ὠφελεῖν τινα, *to assist any one*; ὠφελεῖν τινι, *to be useful to any one*.

Obs. 2. Many verbs are followed by an accusative, not of the object on which the action is exerted, but to which it has an immediate reference. In this case the verbs are properly neuter, and the accusative is governed by the force of a preposition in composition with the verb, or understood after it. These are such as the following; viz.

- 1st. προσκυνέω; as, προσκυνεῖν τινα, *to bow the knee to any one, to adore.*
- 2d. δορυφορέω; as, δορυφορεῖν τινα, *to be a spearsman to any one.*
- 3d. ἐπιτροπεύω; as, ἐπιτροπεύειν τινά, *to be a tutor or guardian to any one.*
- 4th. λανθάνω; λανθάνειν τινά, *to escape the notice of, or to remain unknown to, any one.*
- 5th. φθάνω; as, φθάνειν τινά, *to come before, prevent, or anticipate any one.*
- 6th. ἐπιλείπω; as, ἐπιλείπειν τινά, *to be wanting to, or to fail any one.*
- 7th. ἀποδιδράσκω; as, ἀποδιδράσκειν τινά, *to run away from any one.*
- 8th. ἀπομάχομαι; as, ἀπομάχεσθαι τινα, *to ward off any one.*
ὀμνυμι and ἐπιόρχέω; as, ὀμνύναι
or ἐπιόρχειν τινά, *to swear by any one.*

9th. To these may be added many neuter verbs expressing some emotion or feeling; as, *to be ashamed of, or afraid of any one*; *to compassionate any one, &c. &c.*, which are followed by the accusative of the object; thus, αἰδοῦνται τοὺς ἄρχοντας, *they respected the rulers*; τίς ἂν τάδε γηθήσειεν, *who would rejoice at these things*; ἀλγεῖν τι, *to be grieved at any thing*; θαρρύνειν τι, *to take courage with respect to any thing*. The accusative in such cases may be governed by a preposition understood; as, ἐπὶ, περὶ, κατὰ; or by the participle of an active verb to be supplied; as, ὦν ἀκούων, &c. *seeing, hearing*.

Note. Instead of the accusative, many of these verbs are often followed by a genitive or dative, according to the rules for these cases.

Obs. 3. RULE. A neuter verb used in an active sense, governs the accusative; as,

πολεμεῖν πόλεμον, *to wage war.*

This is done

1st. When the accusative is a substantive of a similar signification with the word that governs it; as, ζῇ εἰόν ἡδίστον, *he lives a very agreeable life.*

Note. To this principle of construction may be referred such phrases as φρονεῖν μέγα (scil. φρόνημα), *to be proud*; ἀθάνατα μὲν φρόνει (sc. φρονήματα), *think as becometh an immortal.*

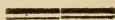
2d. When they only signify *to cause* that state or feeling which they express in a neuter sense; as, ἤξεν χεῖρα, *he caused the hand to move forward*, i. e. *he stretched out the hand*; αἱ πηγαὶ ῥέουσιν γάλα καὶ μέλι, *the fountains CAUSED milk and honey TO FLOW*; i. e. *the fountains flowed with milk and honey.* So Virgil;

“Et duræ quercus sudabunt roscida mella.”

Rem. 1. The accusative is often governed by an active verb or participle understood; as, σὲ δὴ—φῆς δεδρακέναι τάδε (sc. ἐρωτῶ), *but THEE, (I ask) dost thou confess thou didst these things?* ὁ δὲ τὴν πορφυρίδα (sc. ἔχων), *the man with (having) the purple robe.*

Rem. 2. In this way the words ὄνομα, ὕψος, πλῆθος, εὖρος, and others are frequently construed in the accusative; as, ἡπτόδρομος σταδίου τὸ πλάτος (sc. ἔχων), *a race course (having) the breadth of a stadium.*

Rem 3. In like manner the accusative, apparently in apposition with an entire proposition, or placed in the beginning of a sentence to express the *leading idea*, may be considered as depending on some preposition or verb understood; as, Ἐλένην κτάνωμεν Μενέλεω λύπην πικράν, *let us slay Helen (sc. εἰς, in order to; or, ποιοῦντες, causing) bitter grief to Menelaus*; μητέρα δε—ἄψ ἴτω (i. e. περὶ or κατὰ μητέρα), *as to your mother—let her return.*



OF VERBS WHICH GOVERN TWO CASES.

Many active verbs, together with the accusative of the direct object, govern also another word to which the action has an indirect or re-

mote reference, in the *genitive*, *dative*, or *accusative*, as the nature of that reference may require.

§ 241. VERBS GOVERNING THE ACCUSATIVE AND GENITIVE.

As a general principle it may be noticed that most active verbs which govern the *genitive* govern also the *accusative* of the direct object. § 228. Obs. § 229. 2. Note 2 and 3. § 230. Obs. 2. § 239. Exc. I. This is more fully exemplified in the following Rules.

XXIV. Verbs of *accusing*, *condemning*, *acquitting*, and the like, govern the accusative of the person with the genitive of the crime ; as,

διώκομαι σέ δειλίας, *I accuse you of cowardice.*

ἀπολύω σέ τῆς αἰτίας, *I acquit you of this blame.*

The genitive after verbs of accusing, is often governed by a preposition or some other word interposed, by which the expression is rendered more emphatic ; as,

ἐγγράφατο (μέ) τούτων αὐτῶν ἔνεκα, *he accused me of these same things.*

διώκω σε περὶ θανάτου, *I accuse thee of a capital crime.*

φεύγειν ἐπ' αἰτία φόνου, *to be accused of murder.*

Obs. 1. Verbs of accusing, &c. are such as ἐπέξιμι, γράφομαι, διώκω, ἐπαιτιάομαι, *to accuse or criminate* ; φεύγω, *to be accused, or to defend* ; αἰρέω, *to gain one's suit* ; ἄλωμι, *to lose one's suit* ; δικάζω, *to judge* ; λαγχάνω, *to commence a suit* ; ἐπιλαμβάνομαι and ἀντιλαμβάνομαι, *to blame*, &c. ἀπολύω, ἀφίημι, ἀποφηρίζομαι, &c. *to acquit*.

Obs. 2. Verbs of this signification compounded with κατὰ take the person in the genitive, and the crime or punishment in the accusative ; as, κατηγοροῦσι σοῦ στάσιν, *they charge sedition against you*. Sometimes the crime or punishment is also in the genitive ; as, καταγινώσκω σοῦ θανάτου or θανάτον : but the punishment seldom with any word except θανάτου, and the crime only after κατηγορέω ; as, παρὰ νόμων αὐτοῦ κατηγορεῖν.

Obs. 3. Verbs of accusing sometimes govern the dative ; as, ἐγκαλῶ σοι προδοσίαν, *I accuse thee of treason.*

§ 242.

RULE XXV. Verbs of *hearing, enquiring, learning, &c.* govern the genitive of the person with the accusative of the thing ; as,

ἤκουσε τοῦ ἀγγέλου ταῦτα, *he heard these things from the messenger.*

πυνθάνεσθαι τί τινος, *to hear any thing from any one.*

The genitive under this rule is probably governed by a preposition understood ; as, ἀπὸ, ἐκ.

§ 243. VERBS GOVERNING THE ACCUSATIVE AND DATIVE.

Any active verb may govern the accusative and dative when, together with the *immediate object* of the action, it is followed by the person or thing in relation to which it was exerted. The more common constructions of this kind are comprehended under the following rule : viz.

RULE XXVI. Verbs of *comparing, giving, declaring, promising, and taking away*, govern the accusative and dative ; as,

ὑπισχνέομαι σοι δέκα τάλαντα, *I promise you ten talents.*
λοιγὸν ἀμῦναι τοῖς ἄλλοις, *to avert the plague from others.*

Obs. 1. After verbs of promising, declaring, and the like, the promise or declaration, forming part of a sentence and sometimes a number of sentences, often stands as the accusative with the dative of the person ; as,

Ἀλέξανδρος ἀπέστειλε τοῖς Ἑλλησὶ θεὸν αὐτὸν ψηφίσασθαι, *Alexander ordered the Greeks TO VOTE HIM A GOD ; εἰπέ μοι τί αὐτῷ χεῖρη, tell me WHAT YOU WOULD DO WITH HIM.*

Obs. 2. Instead of the dative of the person the accusative with πρὸς is often used, and sometimes without it.

§ 244. VERBS GOVERNING TWO ACCUSATIVES.

Many verbs have the accusative not only of the nearer and *more immediate* object of the action, but also of the *more remote* object ; i. e. the person or thing *to which* the action with its immediate object passes, usually preceded in English by the preposition *to* ; hence,

RULE XXVII. Verbs of *asking* and *teaching*, *clothing*, *concealing*, *depriving* ; *speaking* or *doing well* or *ill*, and some others, govern two accusatives, the one of a person the other of a thing ; as,

Θηβαίους χρήματα ἤτησαν, *they sought money from the Thebans.*

διδάσκουσι τοὺς παῖδας σωφροσύνην, *they teach their youths probity*
τί ποιήσω αὐτόν ; *what shall I do to him ?*

Obs. 1. The *immediate* object of verbs which signify "*to do*," or "*to speak*," is the action done or the word spoken ; the *remote* object is the person or thing to which it is done or spoken ; thus,

ποιεῖν ἀγαθὰ (scil. ἔργα) τινά, *to do good to any one.*

λέγειν κακὰ (sc. ἔπη) τινά, *to speak evil of any one.*

Instead of these adjectives with verbs of this signification, the adverbs εὖ and κακῶς are frequently joined ; thus, κακῶς ποιεῖν τινά, *to do a person evil* ; εὖ λέγειν τινά, *to speak well of a person*. Sometimes these words are in composition with the verb ; as, εὐλογεῖν κακολογεῖν ; εὐεργετεῖν κακουργεῖν—in which the accusative becomes the direct object, and is governed by the compound active verb ; thus, κακουργεῖν τινά, *to maltreat a person*.

On the same principle several verbs, such as λαιδορῶμαι, λυμαίνομαι, &c. which are usually followed by a dative, frequently take an accusative.

Obs. 2. When a verb admits of either of the words that follow it as its immediate object, they are both put in the accusative ; thus, ἐνδύειν τινά τὸν χιτῶνα, *to clothe a person with a tunic*, and, *to put a tunic on a person*, convey the same idea.

Obs. 3. An Active verb, besides the accusative of the immediate object, may be followed by the accusative of a noun of similar signification with itself ; as, ὃν Ζεὺς φίλει παντοίην φιλό-

τητα, whom Jupiter loves with great affection; ἐνίκησε τοὺς βαρβάρους τὴν ἐν Μαραθῶνι μάχην, *he conquered the barbarians in the battle of Marathon.*

Obs. 4. When ποιεῖσθαι, with a substantive derived from an active verb, is used as a circumlocution for the verb itself, it will of course be followed by two accusatives; thus, ποιεῖσθαι τὴν μάθησιν for μανθάνειν; ποιεῖσθαι τὴν ἀρπαγὴν for ἀρπάζειν; as, σκεύη καὶ ἀνδράποδα ἀρπαγὴν ποιησάμενος, *plundering the furniture and slaves; sc. making plunder of, &c.*

Obs. 5. Verbs which signify *to call or name, to make, to choose*, besides the accusative of the person, may be followed by the accusative of an adjective or substantive being the predicate which the verb affirms of its immediate object. In this construction the verb εἶναι is frequently interposed; thus, σοφιστὴν ὀνομάζουσι τὸν ἄνδρα, or τὸν ἄνδρα εἶναι, *they call the man a philosopher.*

Obs. 6. The accusative neuter of pronouns and adjectives is often admitted in this construction, as well as with verbs which govern the genitive or dative, when the accusative of the substantive could not be used; as,

τοῦτό με ἡδίκησε, *he has injured me in this.*

τί χρῶμαι αὐτῷ, *for what may I use it?*

Obs. 7. Instead of the second accusative, many verbs under this rule frequently take the genitive or dative; and, on the other hand, some verbs which are usually followed by an accusative with the genitive or dative, sometimes take the double accusative; thus, ὃς δὴ πολλὰ κακ' ἀνθρώποισι (for ἄνθρωπους) ἔωρχει, *who verily inflicted many evils on men; ἀποστερεῖν τινα τὰ χεῖματα, and τῶν χρημάτων, to deprive a person of his goods.*

§ 245. CONSTRUCTION OF CASES WITH THE PASSIVE VOICE.

The passive voice is usually followed by a genitive of the doer, governed by the prepositions ὑπὸ, ἐκ, παρὰ, πρὸς, and consequently, the government of the case falls under the rules for prepositions; as, μὴ νικῶ ὑπὸ τοῦ κακοῦ, *be not overcome of evil.* Sometimes, though very seldom, it follows the preposition in the dative; as, ὑπὸ σατράπαις διοικεῖσθαι, *to be governed by viceroys.* But instead of this, and equivalent to it, the dative without a preposition is common; hence the two following rules.

RULE XXVIII. Passive verbs frequently govern the dative of the doer; as,

ἐπράττετο αὐτοῖς τὰ τῆς πόλεως, *the affairs of the city were conducted by them.*

πεποιήται μοι,

It has been done by me.

Note. This construction most commonly takes place with the perfect passive, and the dative is equivalent to the genitive with ὑπὸ, which is in common use; as also πρὸς, and sometimes παρὰ, ἐκ or ἐξ, and ἀπὸ.

Obs. On the same principle, the verbal adjectives in τός and τέος, having a passive signification, govern the dative of the doer. See § 235, Obs. 2.

RULE XXIX. When a verb in the active voice governs two cases, in the passive it retains the latter case; as,

κατηγορέομαι κλοπῆς,

I am accused of theft.

ἐδόθη μοι πᾶσα ἐξουσία,

all power is given to me.

μουσικὴν μὲν ὑπὸ Λάμπρου παιδευθεῖς, *being taught music by Lampron.*

Obs. 1. Any passive verb may be followed by an accusative of similar signification with itself, on the principle laid down § 244. Obs. 3.; as, τύπτεται πληγὰς πολλὰς, *he is struck with many blows.*

Obs. 2. When a verb in the active voice governs the accusative with the *dative of a person*, the passive frequently retains the *former case*, the latter being used as the subject of the verb. Thus, the same idea may be expressed in three different ways; viz.

1st. With the active voice; as,

ὁ δῆμος ἐπίστευσε Λυκούργῳ τὴν τῆς πόλεως ἐπιμέλειαν,

The people committed the care of the city to Lycurgus.

2d. By the passive voice with the *latter case*; as,

Λυκούργῳ ἐπιστεύθη ὑπὸ τοῦ δήμου ἡ τῆς πόλεως ἐπιμέλεια,

The management of the city was entrusted to Lycurgus.

3d. By the passive voice with the *former case*, according to the Obs.; as,

Λυκούργος τὴν τῆς πόλεως ἐπιμέλειαν ὑπὸ τοῦ δήμου ἐπισ-
τεύθη.

Lycurgus was entrusted with the management of the
city by the people.

The following are examples of this construction :

οἱ ἐπιτετραμμένοι τὴν φυλακὴν, those entrusted with the
watch ; for οἷς ἡ φυλακὴ ἐπιτέτραπτο.

τὴν δ' ἐκ χειρῶν ἀρπάζομαι, she is torn from my hands ;
for ἡ δ' ἐκ χειρῶν ἀρπάζεται.

Hence, also, such phrases as the following : Αἰθίοπες παρδαλέ-
ας ἐναμμένοι, the Ethiopians girded with panthers' skins ; λείπει
δέλτον ἐγγεγραμμένην ξυνθήματα, he leaves a tablet inscribed
with writings ; because in the active voice it would have
been ἐνάπτειν Αἰθίοπεσι παρδαλέας—ἐγγράφειν ξυνθήματα δέλτῳ.
The accusative, in almost all such cases, may be explained by
supplying κατὰ. This construction is imitated in Latin in
such expressions as "inscripti nomina regum flores," *flowers*
inscribed with the names of kings.

Obs. 3. On the same principle *the part affected* (§ 229. 3.) is
often put in the accusative after the passive voice ; thus, in-
stead of τὸ τραῦμά μου ἐπιδεῖται, *my wound is bound up*, the geni-
tive is changed into the nominative to the verb, and the nomi-
native or part affected into the accusative ; thus, (ἐγώ) ἐπιδέο-
μαι τὸ τραῦμα, *I am bound up as to my wound* ; Προμηθεὺς ἐκείρετο
τὸ ἥπαρ, literally, *Prometheus was torn out as to his liver* ; i. e. *his*
liver was torn out. See also § 248. Obs. 1.

Obs. 4. When the passive is used in a middle sense, (§ 78.
Obs. 2 and 4.), it often becomes active, and may be followed by
an accusative in the same manner as an active verb ; as,

παρεσκευασμένοι πάντα ἔπλεον, having provided every thing,
they sailed.

ἤρνηνται πορείαν, they refused a conveyance.

§ 246. CONSTRUCTION OF CIRCUMSTANCES.

Words and phrases are often thrown in between the parts of
a sentence in an adverbial manner, to express some CIRCUM-
STANCE connected with the idea of the simple sentence, and
which do not depend for their case on any word in the sentence
to which they belong, but on a preposition or adverb, or other
word understood ; thus,

ἐξελαύνει σταθμοὺς δύο εἰς Ἴσσοὺς, καὶ ἐνταῦθα ἔμεινεν ἡ μ. ἐ.

ῥα σ τ ρ εῖς, *he advanced TWO DAYS' JOURNEY to Issus, and remained there THREE DAYS.*

μεγάλη σπουδῇ πάντα ἐπράττετο, *every thing was done WITH GREAT HASTE.*

Under the general name of circumstances may be included words which indicate

1. The remote cause or origin, &c. § 247.
2. A particular qualification or direction of a general expression. § 248.
3. Cause, manner, or instrument. § 249.
4. Place. § 250.
5. Time. § 251.
6. Measure. § 252.
7. Price. § 253.
8. Exclamation. § 254.

§ 247. I. THE REMOTE CAUSE OR ORIGIN, &c.

RULE XXX. The *cause, source, or origin, and part affected*, are put in the genitive; as,

μακάριος τῆς τύχης,	<i>happy from his fortune.</i>
φιλεῖ αὐτὸν τῆς ἀρετῆς,	<i>he loves him on account of his virtue.</i>
λύκον κρατεῖν ὠτων,	<i>to take a wolf by the ears.</i>

Obs. 1. Instead of the genitive the accusative is often used, governed by κατὰ, διὰ, &c. understood.

Obs. 2. The circumstance of *cause* expressed by the genitive differs from that expressed by the dative, in that the genitive expresses the remote or moving cause; the dative, the immediate or effective cause.

Obs. 3. The *material* of which a thing is made is expressed in the genitive; as, σχεδιαὶ διφθεγῶν, *rafts made of skins.* See § 221. *Obs. 6.*

Note. The genitive of the material is considered by some Grammarians as depending on ἐκ or ἀπὸ understood; and an argument in favour of this ellipsis is drawn from the circumstance of ἐκ or ἀπὸ being sometimes expressed. In all such passages the preposition seems to contain a more direct reference to the material than could be done by the common construction, especially if a passive participle be likewise used; as, εἶσα ἐξ ἀδάμαντος πεποιημένη, *a seat made of adamant.* Sometimes the dative is used for the genitive when the material of which any thing is made may be considered also as the means by which it is made; as, αἱ μὲν γὰρ κέρασσι τετεύχεται, αἱ δ' ἐλέφαντι, *some were made of horn, some of ivory.* Od. τ. 563.

§ 248. II. CIRCUMSTANCES OF LIMITATION.

A particular qualification of a general expression, made in English by the phrase "*in respect of*," "*with regard to*," is expressed by the genitive and dative ; or, more briefly, as follows :

RULE XXXI. *Respect wherein* is expressed in the genitive, § 220. 1. ; as,

ἐγγύτατα αὐτῷ εἰμὶ γένους,	<i>I am very near him in respect of kin.</i>
δασὺς δένδρων,	<i>thick with trees.</i>
πλησίοι ἀλλήλων,	<i>near (in respect of) each other.</i>

The genitive is thus used,

1. After ἔχει, in the sense of to be (*se habere*), with such adverbs as εὖ, ὡς, ὅπως, πῶς, οὕτως, καλῶς, &c. ; as,

παιδείας οὕτως ἔχει,	<i>he is so in respect of learning.</i>
καλῶς ἔχειν μέθης,	<i>to be pretty drunk.</i>

ἤκω is used in the same way ; as, Τέλλος τοῦ εἵου εὖ ἤκων,
Tellus being well advanced in (respect of) life.

2. After other verbs ; as,

ἐπείγασθαι ἄρης,	<i>to be in haste with respect to the battle.</i>
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3. After adjectives ; as,

ἄπαις ἀρρένων παίδων,	<i>childless with respect to sons.</i>
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4. With adverbs ; as,

πρόσω ἀρετῆς ἀνήκειν,	<i>to carry it far with respect to virtue.</i>
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5. With substantives ; as,

ἀγγελία τῆς Χίου,	<i>the relation concerning Chios.</i>
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6. With entire propositions ; as,

εἰ πατὴρ νέμει τιν' ὥραν τοῦ καλῶς πράσσειν δοκεῖν, *if he possesses any care of his father, IN RESPECT OF his appearing to prosper.*

Obs. 1. *Respect wherein* is also put in the accusative governed by κατὰ understood ; viz. when the idea expressed by a verb or adjective is to be more accurately determined by an additional circumstance ; as, τὸν δάκτυλον ἀλγῶ. *I am pained in my*

finger; χερσίων οὐ δέμας, οὐδὲ φρένας, *inferior neither in body nor mind*; πόδας ὥκὺς Ἀχιλλεύς, *Achilles swift of foot*.

Note 1. This is the construction so often imitated by the Latin poets; thus,

Os humerosque deo similis.

Note 2. The accusative in this construction is in signification adverbial, and hence is frequently used as an adverb; thus, ἀρχήν, *above all, originally*; τάχος, *quickly*; τέλος, *finally*; τὴν πρώτην, *at first, &c.*; κατὰ being understood. So also such expressions as τὸ ἐναντίον, *on the contrary*; τὸ λεγόμενον, *according to the proverb, &c.*

Obs. 2. The dative is used in a sense nearly similar, to express that *with respect to* which a thing is affirmed *to be* or *take place*. The extensive use of this construction in Greek may be illustrated by the following examples:

1. ἄξιός ἦν θανάτου τῇ πόλει, *he was worthy of death, with respect TO THE STATE*; i. e. he was guilty of a capital crime against the state.
2. καὶ δὴ μεθίεν χαλεποῖο χόλοιο Τηλεμάχῳ, *and now they laid aside their grievous anger against (with respect to) TELEMACHUS*; so ἔγωγε λίσσομαι Ἀχιλλεῖ ἱμεθέμεν χόλον, *I will pray him to lay aside his anger against ACHILLES*.
3. τὸ μὲν ἔξωθεν ἀπτομένῳ σῶμα οὐκ ἄγαν θερμὸν ἦν, *the surface of the body was not very hot when one touched it, (with respect to one touching it.)*
4. Ἐπίδαμνος ἐστὶ πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἴόνιον κόλπον, *Epidamnus is a city on the right hand AS YOU ENTER (with respect to one entering) the Ionian bay*.
5. δωδεκάτῃ δὲ οἱ ἡὼς κειμένῳ, *the twelfth day SINCE HE lay (to him lying.)*
6. Ἡρακλεῖ μὲν δὴ ὅσα αὐτοὶ Αἰγύπτιοί φασὶ εἶναι ἔτεα ἐς Ἀμασιν, *the Egyptians themselves tell how many years passed from Hercules (or, since the death of Hercules) to Amasis*.
7. τιμὴν ἀρνύμενοι Μενελάῳ, *looking for the advantage (or pleasure) of Menelaus*.
8. ὀρχησάμενοι θεοῖσι, *dancing in honour of the gods*.

Rem. *Respect wherein* is also sometimes expressed in the dative governed by ἐν understood; as,

ποσὶ τάχους, *swift of foot*.

§ 249. III. THE CAUSE, MANNER, AND INSTRUMENT.

RULE XXXII. The *cause, manner, and instrument* are put in the dative; as,

φόβῳ ἔπραττον,	<i>I did it from fear.</i>
ἔγενετο τῷδε τῷ τρόπῳ,	<i>it happened in this manner.</i>
πατάσσειν ῥάβδῳ,	<i>to strike with a stick.</i>

Obs. 1. The **CAUSE** or *motive* may be considered as *internal* or *external*. The *internal cause* represents the act as proceeding from some particular state or disposition of the subject or quality residing in it, and contains the answer to the question *from what?* or *whence?* and consequently may generally be rendered *from*: εὐνοίᾳ γ' αὐδῶ, *I speak FROM GOOD-WILL*. The *external cause* represents the action as caused by something without the agent, and may generally be rendered "for," "on account of," sometimes "according to," "in consequence of;" as, χεῖμασι παύσιμος, *elated with, or in consequence of riches*; Λεοντίνων καὶ τοικίσει, *for, i. e. in order to the re-establishment of the Leontine*, the motive being derived from the *end*; θαυμάζω τῇ ἀποκλείσει μου τῶν πυλῶν, *I am astonished AT the shutting up of my gates*.

Obs. 2. In this construction the dative expresses the nearer or immediate cause, the more remote being usually expressed by the genitive, or by διὰ with the accusative, (§ 247. Obs. 2.); as, ἀσθενείᾳ σωμάτων διὰ τὴν σιτόδειαν ὑπεχώρου, *they (the Lacedemonians) gave way, from the weakness of their bodies induced by want of provisions*.

Obs. 3. The dative of the cause is probably governed by the preposition ἀμφι, περὶ, or ἐπὶ understood. Sometimes they are expressed; but whether with or without a preposition, the whole expression is adverbial in its nature; and hence, disregarding its case, a neuter adjective or pronoun is sometimes put in the same construction with it, in the accusative; as, σῆμα μέγα ἦν τὸ σῶμα φύσει, ἢ τροφῇ, ἢ ἀμφοτέρω, *if the body of person was large naturally, or by nourishment, or BOTH*.

Obs. 4. The dative of the **MANNER** is governed by ἐν or ὡς understood, and may be considered as adverbial. Hence, perhaps, verbs of punishing are followed by the punishment in the dative; as, ζημιοῦν τινα θανάτῳ, φυγῇ, &c. *to punish any one with death, with banishment, &c.*

Obs. 5. The dative of the **INSTRUMENT** OR **MEAN** may be a person; as, τοῖς παροῦσιν ἐτείχιζεν, *he built the wall by means*

those who were present. It is also put with *substantives*; as, κινήσεις τῷ σώματι, *motions made with the body.*

Note. Hence the construction of χρῆσθαι with the dative; that which we use being considered as an instrument. On the same principle the dative is put after other verbs which imply the idea of using; τεκμαίρεσθαι τοῖς πρόσθεν ὁμολογημένοις, *to infer from what was granted*; i. e. *to use as proofs the things formerly granted.*

Obs. 6. The mean or instrument is also expressed by διὰ with the genitive. The proper distinction is, that the dative marks the *near* or *immediate* instrument, διὰ with the genitive, the *more remote*; as, ψυχὴν ἣ διὰ τοῦτων ὁσίων ὀργάνων αἰσθανόμεθα, *the soul WITH WHICH by MEANS OF THESE (the eyes and ears) as organs we perceive.*

Obs. 7. Instead of the dative, the prepositions ἐν, ἀπὸ, διὰ, σὺν, with their cases are sometimes used.

§ 250. IV. CIRCUMSTANCES OF PLACE.

The circumstances of place respect *motion to, or from, or through a place*, and *motion or rest in a place*; in all of which the Greek writers generally use a proper name with a preposition; thus,

ἐξ Ἀθηνῶν,	<i>from Athens.</i>
εἰς Βρεταννίαν,	<i>to Britain.</i>
ἐν Πυλῷ,	<i>in Pylos.</i>
διὰ τῆς πόλεως,	<i>through the city.</i>

Obs. 1. The preposition is sometimes omitted, viz.

1st. The place **WHERE** is often put in the *dative* without a preposition; as, Μαραθῶνι, *at Marathon.* So also the genitive, governed by ἐπὶ or περὶ understood; as, Ἀργεος, *at Argos.*

2d. The preposition is often omitted before *common nouns*; as, ἔρχεσθον κλισίην, *they two came to the tent.*

Obs. 2. The genitive after εἰς, *to a place*, or ἐν, *in a place*, is governed by a substantive understood; as, εἰς ᾄδου (sc. δόμον), *to Hades*; ἐν Ἀργεος (sc. πόλει), *at Argos.*

Obs. 3. The terminations -θι and -σι, added to a noun, denote **AT a place**; as, ἀγροθι, *in the country*; Θήβησι, *at Thebes*; -δε and -σε, **TO a place**; as, Ἀθήνασδε, *to Athens*; κλισίηνδε, *to the tent*; -θεν and -θε, **FROM a place**; as, κλισίηνθεν ἀνείλετο ἔγχος, *he took a spear from the tent.*

§ 251. V. CIRCUMSTANCES OF TIME.

RULE XXXIII. Time *when* is put in the dative ; time *how long*, in the accusative ; as,

WHEN ; ἡμέρα τρίτη, *on the third day.*
 HOW LONG ; τρεῖς ὅλους μῆνας παρέμεινεν, *he remained three whole months.*

Obs. 1. When the reference is to a *fixed* time at which a thing took place, the dative is used as in the rule ; but if the idea of *duration* is implied, it is put in the accusative ; as, τὰς ἡμέρας καὶ τὰς νύκτας, *by day and by night* : sometimes in the genitive ; as, ἐκάκωσε εἰς Ἡρακληεῖν τῶν προτέρων ἐτέων, *Hercules distressed us in former years.*

Obs. 2. Time *how long*, may respect the time *during which*, *since which*, or *after which* some event took place. The first is put in the accusative as above ; the *second* is more commonly expressed in the genitive ; as, πολλοῦ αὐτοὺς οὐχ ἑώρακα χρόνου, *I have not seen them for a long time* ; the *third*, generally in the dative ; as, οὐ πολλαῖς ἡμέραις ὕστερον, *not many days after*. But sometimes in the genitive, when protracted and indefinite ; as, ἐκεῖσε οὐκ ἀφικνεῖται ἐτῶν μυρίων, *he comes not thither in ten thousand years*. In this, however, there is some variety.



§ 252. VI. CIRCUMSTANCES OF MEASURE.

The circumstances of measure respect *magnitude*, *distance*, and the measure of *excess*, as follows :

RULE XXXIV. The measure of *magnitude* is put in the genitive ; as,

ἀνδριὰς δωδέκα πηχέων, *a statue of twelve cubits.*

RULE XXXV. The measure of *distance* is put in the accusative, sometimes in the dative ; as,

Ἐφεσος ἀπέχει τριῶν ἡμέρων ὁδὸν or ὁδῶ, *Ephesus is distant three days' journey.*

δεκαπέντε πήχεις ὑψώθη τὸ ὕδωρ, *the water rose fifteen cubits.*

Obs. When measure of *magnitude* or *distance* is found in the

nominative after a substantive verb, or in the accusative after an infinitive, the construction is according to § 218. III.

RULE XXXVI. The measure of *excess* is put in the dative after the comparative degree; as,

ἐννιαυτῷ πρεσβύτερος, *older by a year.*

Obs. Hence the expressions πολλῷ, ὀλιγῷ βραχεῖ, &c. with the comparative. It is, however, sometimes put in the accusative; as, πολὺ μείζων, *much greater*; πολλὸν ἀμείνων, *much better.*

§ 253. VII. CIRCUMSTANCE OF PRICE.

RULE XXXVII. The *price* of a thing is put in the genitive; as,

δὸς τοῦτο δραχμῆς, *give this for a drachmæ.*

Obs. The price is put sometimes in the dative, with the preposition ἐπὶ expressed or understood; as, ἐπὶ μισθῷ μεγάλῳ, *for a great reward.* Sometimes in the accusative; as, πιπράσκει ὁ κακὸς πάντα πρὸς ἀργύριον, *the wicked sells all things for silver.*

§ 254. VIII. EXCLAMATION.

RULE XXXVIII. Exclamations of *praise*, *indignation*, *compassion*, &c. are put in the genitive, sometimes in the accusative; as,

τῆς ἀναιδείας,	<i>O the impudence!</i>
φεῦ τοῦ ἀνδρός,	<i>Alas! the man.</i>
ὦ ἐμὲ δειλαιον,	<i>O wretched me!</i>

Obs. Sometimes with the genitive there is an addition of the nominative; as, οἱμοι τῶν ἐμῶν ἐγὼ κακῶν, *ah! my miseries.*

§ 255. CONSTRUCTION OF ADVERBS.

Adverbs are joined to adjectives, verbs, and other adverbs, to express some circumstance, quality, or manner of their signification.

Many adverbs in Greek have the force of prepositions in Latin and English. These are often joined with substantives, as will appear in the following rules. They are also sometimes used as substantives or adjectives; as, ἀπὸ τοῦτε, *from that time*; ὁ ἔξω ἄνθρωπος, *the outward man*. § 196. Obs. 2. (3). a.

RULE XXXIX. Derivative adverbs commonly govern the case of their primitives; as,

ἀξίως ἡμῶν,	<i>in a manner worthy of us.</i>
μάλιστα πάντων,	<i>most of all.</i>
ὁμοίως τοῖς ἄλλοις,	<i>in a manner similar to the rest.</i>
πάρεκ νῆα,	<i>without the ship.</i>

In this last example the adverb is sometimes omitted.

§ 256. ADVERBS HAVING THE FORCE OF PREPOSITIONS.

Adverbs having the force of prepositions govern the same case with the prepositions which, in meaning, they resemble; thus, ὁμοῦ, ἅμα, *together*, having the force of σὺν, govern the *dative*. ἔνεκα, *on account of*, resembling διὰ, governs the *genitive*. This general principle authorizes the two following rules:

RULE XL. Some adverbs of *time*, *place*, and *quantity*, likewise of *number*, *order*, and *exception*, govern the *genitive*; as,

ἄχρι τῆς σήμερον ἡμέρας,	<i>to this day.</i>
οὗ γῆς εἰμι;	<i>where am I?</i>

Obs. 1. To these may be added adverbs of *cause*, *comparison*, *distinction*, *concealment*, *separation*, or *exclamation*; and also nouns used adverbially, as χάριν, δίχην, ἐνώπιον, &c.; as, δίχην ποταμῶν, *like rivers*.

The adverbs which come under this rule are the following: ἄνευ, ἄπερ, δίχα, χώρις, *without*; ἀντικρὺ, ἀντικρύς, ἀπαντικρὺ, *against, opposite*; ἄχρι, μέχρι, *to, even to*; ἔνεκα, ἔνεκεν, *on account of*; ἐγ-

γύς, πλησίον, ἄγχι, ἄσπον, *near*; ἐκτός, ἔξω, ἔκτοσθεν, *without*; ἐν-τός, ἔσω, εἴσω, ἐντοσθεν, *within*; πλὴν, παρεκτός, *except, but*; με-ταξύ, *among*; ὀπίσω, ὀπισθεν, *behind*; πρόσθεν, *before*; πέραν ἐπέ-κεινα, *beyond, &c.*

Exc. 1. ἄγχι and ἄλις sometimes govern the *dative*.

Exc. 2. πλὴν, *except*, has sometimes the *nominative* after it ; as,

πλὴν οἱ τῶν παίδων διδάσκαλοι, *except the teachers of the boys.*

Note. Adverbs of the final cause are frequently omitted; as, ἔγραψα τοῦδε, *I wrote for this reason*, sup. ἕνεκα.

Obs. 2. Adverbs of time, place, &c. are frequently changed by the poets into adjectives, § 196. Obs. 2. (3.) *b.* ; as, οἶδε πανημέριοι μολοπῇ θεὸν ἰλάσκοντο, *he propitiated the god with song the whole day.*

Certain adverbs are joined sometimes with one case and sometimes with another, as follows :

1st. ἄμμιγα, ἀμμίγδην, ἐγγύς, ἐγγύθεν, πάρεγγυς, σύνεγγυς, ἐξῆς, ἐφεξῆς, σχεδόν, σχεδόνθεν, αὐτοσχεδόν, are put with the GENITIVE OR DATIVE.

2d. ἄγχι, ἀγχύθι, ἐκποδών, πλησίον, ἐπίπροσθεν, oftener with the GENITIVE.

3d. ἀνάπαλιν, ἔμπαλιν, oftener with the DATIVE.

4th. εἴσω, μέσφα, πάρεκ or πάρεξ, πέριξ, with the GENITIVE OR ACCUSATIVE.

5th. δεῦρο, with the DATIVE OR ACCUSATIVE.

6th. ἄχρι, ἄχρις, μέχρι, μέχρις, with the GENITIVE, DATIVE, OR ACCUSATIVE.

RULE XLI. Adverbs of *accompanying* govern the *dative* ; as,

ἄμα τῇ ἡμέρᾳ, *at day-break.*

RULE XLII. Adverbs of *swearing* govern the *accusative* ; as,

νῇ Δία, *by Jupiter* ; μὰ τὸδε σκέπτρον, *by this sceptre.*

Obs. 1. In sentences of this kind μὰ commonly denies, unless joined with ναί ; and νῇ affirms, unless joined with a negative.

Obs. 2. Adverbs of shewing are put with the *nominative* ; as,

ἰδοὺ ὁ ἄνθρωπος,

behold the man.

ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου, *behold my mother and my brethren.*

§ 257. OF NEGATIVES.

The Greek language has two simple negatives, οὐ and μή, from which all the compound negative terms are formed, and to which, in their use and manner of construction, they are similar. Between these two negatives and their respective compounds there is a total difference of use, the foundation of which is as follows :

1. οὐ is the direct and independent negative, which expresses a *positive denial* without reference to any thing else ; as, οὐκ ἐθέλω, *I will not* ; οὐκ ἀγαθόν ἐστι, *it is not good* ; οὐδεὶς παρῆν, *no one was present*. A direct negation of this kind can never be expressed by μή or its compounds.

2. μή, on the other hand, is uniformly a dependent negative. It is therefore used in all propositions in which the negative is represented, not as a fact, but as something dependent on the conception, as a condition, supposition, &c. ; and hence it is used in the manner following :

1st. After the conditional conjunctions εἰ, ἐάν, ἥν, ὅταν, ἐπειδάν, ἕως, ἂν ; and those which intimate an *end, design, motive* ; as, ἵνα, ὥς, ὅπως, ὥστε.

2d. Without any such particle, μή expresses *design, wish, prayer, prohibition*, in cases in which the Latins use *ne*.

Rem. 1. When it expresses a *wish*, it has always the optative ; as, μή γένοιτο, *may it not be*.

Rem. 2. In negative prayers and prohibitions it is joined most commonly with the *imperative* of the present and the *subjunctive* of the aorist ; as, μή με βάλλε, or μή με βάλης, *do not strike me*.

3d. Μή is put with verbs which signify *to fear, to warn*, and the like (as *ne* in Latin), where a positive expression is used in English ; as, δέδοικα μή τι γένηται, *vereor ne quid accidat, I am afraid lest something happen*.

Rem. Sometimes the verb expressing the fear or warning is understood before the sentence depending on it ; as, μή τοῦτο ἄλλως ἔχῃ, (scil. δέδοικα) *I fear lest this be otherwise*.

4th. In like manner, after verbs which contain a denial, it is frequently put with the infinitive ; as, ἀπαυδῶ τοῦτον μή παριέναι, *I forbid this man to enter* ; μή, is thus used after such verbs as signify *to prohibit, to deny, to prevent or restrain, to be cautious, to disbelieve, to cease, to refrain*, and the like.

5th. Μή is often used only as an emphatic particle of interroga-

tion, without any negative signification ; as, μή δοκεῖ σοι τοῦτο εἶναι εὐηθές, *does this seem to thee foolish ?*

Rem. The negation οὐ, in a similar situation, would indicate the expectation of an affirmative answer to the question ; thus, οὐ δοκεῖ, &c. *does not this seem to thee foolish ?* On the other hand, μή commonly indicates the expectation of a negative answer.

3. A negative placed between the article and its noun, converts it into a sort of compound negative term ; as, ἡ οὐ διάλυσίς τῶν γεφυρῶν, *the not destroying of the bridges ; ἡ μή ἐμπειρία, the inexperience.*

Rem. In the same manner it is used with certain verbs ; thus, οὐ φημι, *I deny, contradict ; οὐκ ἐάω, I forbid ; οὐκ ὑπισχνέομαι, I refuse ;* thus, οὐκ ἔφασαν τοῦτο εἶναι *does not signify 'they did not say that this was,' but, 'they denied that this was,' or, 'they said this was not.'*

§ 258. DOUBLE NEGATIVES.

When to a proposition already negative, and also to verbs which signify *to deny, to contradict, to hinder or oppose*, and the like, other qualifications of a general nature are to be attached ; such as *ever, any body, any where, &c.* ; it is usual to do this by compounds of the same negative. Hence the following rules :

RULE XLIII. Two or more negatives joined to the *same* verb, strengthen the negation ; as,

οὐκ ἐποίησε τοῦτο οὐδαμοῦ οὐδεῖς, *nobody ever did this.*

Note. Consequently, in translating such propositions into English, only one negative can be used.

RULE XLIV. But two or more negatives joined to *different* verbs, destroy the negation, and are equivalent to an affirmative ; as,

οὐ δυνάμεθα μή λαλεῖν *we cannot but speak.*

οὐδεῖς ὅστις οὐ γελάσεται, *there is nobody who will not laugh, i. e. "every body will laugh ;" ἑστὶ being understood with οὐδεῖς.*

Obs: 1. Indeed, so common is the ellipsis of ἑστὶ in this expression, that it is lost sight of, and the antecedent οὐδεῖς, which should be its nominative, is often attracted into the case of the

relative which follows ; as, οὐδενὶ ὅτῳ οὐκ ἀρέσκει, there is nobody whom it does not please, for οὐδεὶς ὅτῳ, &c. ; οὐδένα ὄντινα οὐ κατέκλαυσεν, *he caused every one to weep*, for οὐδεὶς ἐστὶν ὄντινα, &c. "there is *no one* whom he *did not* cause to weep."

Obs. 2. It is also proper to observe the use of the negative in such sentences as the following : καὶ οὐ ταῦτα μὲν γράφει ὁ Φίλιππος τοῖς δ' ἔργοις οὐ ποιεῖ, *Philip does not write these things and not perform them* ; i. e. *think not* that Philip writes these things and does not execute them ; where the first οὐ does not affect the verb γράφει, but the *two propositions together*. It denies an assertion which might be thus expressed ; γράφει μὲν οὐ ποιεῖ δέ, he writes but does not execute. So also οὐ δὴ τῶν μὲν χειροτέχων ἐστὶ τι πέρας τῆς ἐργασίας τοῦ δ' ἀνθρωπίνου βίου οὐκ ἐστὶ, "*it cannot be* that there is some object in the labours of the artist, but none in the life of man."

Note. In phrases of this kind, the two propositions as here, are usually, distinguished by μὲν and δέ ; and the second is negative.

Obs. 3. To the negation of the whole is joined, in the same sentence, the negation of the parts ; as,

οὐ δύναται οὔτε λέγειν οὔτε ποιεῖν, *he can neither speak nor act*.

Obs. 4. Μὴ οὐ is only a stronger expression of μή, as οὐ μή is of οὐ. But μή οὐ, after verbs signifying *to fear*, *to warn*, &c. as above (§ 257, 2. 3d.), render the idea negative ; as, δέδοικα μὴ οὐ τι γένηται, *I am afraid lest something may not happen*.

§ 259. PREPOSITIONS.

Prepositions are used to express the relation in which one thing stands to another. For the primary and various derived meanings of prepositions in different constructions, see § 170 to § 187. The influence they exert over the words with which they are joined, as far as it respects their case, is regulated by the following rules :

RULE XLV. ἀντὶ, ἀπὸ, ἐκ or ἐξ, and πρὸ, govern the genitive only ; as,

ὀφθαλμὸς ἀντὶ ὀφθαλμοῦ, *an eye for an eye*.

RULE XLVI. ἐν and σύν govern the dative.

RULE XLVII. εἰς (or εἰς) and ἀνά govern the accusative.

Obs. ἀνά, among the poets, also governs the dative.

RULE XLVIII. διὰ, κατὰ, μετὰ, ὑπέρ, govern the genitive or accusative.

Obs. μετὰ, among the poets, also governs the dative of a plural noun, or a noun of multitude; as, μετὰ τριτάτοισι ἀνασθεν.

RULE XLIX. ἀμφι, περι, ἐπι, παρὰ, πρὸς, and ὑπὸ, govern the genitive, dative, or accusative.

Note. For examples under these rules, as well as for the meaning of the prepositions as modified by the case with which they are joined, see § 170, &c. as above.

OBSERVATIONS.

Obs. 1. Prepositions are often used as adverbs, their case being understood. This is the case especially with ἐν in the *Ionic*, and πρὸς in the *Attic*. Hence, in the *Ionic* writers they are often put twice, once adverbially without a case, and again with a case or in composition with a verb.

Obs. 2. Prepositions are sometimes separated from their case; as, ἐν γὰρ σὲ τῇ νυκτὶ ταύτῃ ἀναίρομαι. In *Attic* this takes place according to rule, with the conjunctions μὲν, δέ, γάρ, οὖν; as, ἐν μὲν γὰρ εἰρήνῃ, ἐς μὲν οὖν τὰς Ἀθήνας; and with πρὸς with the genitive when it signifies *per*.

Obs. 3. Prepositions, also, are often put after their case by the *Ionic* and *Doric* writers and the *Attic* poets; as, νεῶν ἀπὸ καὶ κλισιάων. In the *Attic* prose writers it takes place only in περι with the genitive.

Obs. 4. When a preposition should stand twice with two different nouns, it is often put only once by the poets, and that too with the second noun; as, ἡ ἀλὲς ἢ ἐπὶ γῆς, *Hom.* by sea or land.

Obs. 5. A preposition is frequently understood.

§ 260. PREPOSITION IN COMPOSITION.

RULE L. A preposition in composition sometimes governs the same case as when it stands by itself; as,

ἐξῆλθε τῆς οἰκίας, he went out from the house.

Obs. 1. This is done when the preposition can be separated

from the verb and joined with the substantive, without altering the sense.

Obs. 2. In Homer, Herodotus, and other old writers, the preposition is frequently found separated by one or more words from that with which it may be considered in composition; as, ἡμῖν ἀπὸ λοιγὸν ἀμῦναι, Hom. ἀπὸ μὲν σεαυτὸν ὥλεσας for ἡμῖν ἀπομῦναι λοιγὸν; σεαυτὸν μὲν ἀπώλεσας. Grammarians, however, consider the preposition in such cases as used adverbially, and not properly in composition; and that instances of the proper tmesis are very rare, especially in the Attic prose writers.

Obs. 3. Instead of the preposition compounded with the verb, the preposition alone in the sense of the verb is sometimes used if no ambiguity is occasioned; thus, ἐνι is used for ἐνεστί, *it is lawful*; περί for περίεστί, *it is superfluous*; ἀνα for ἀναστῆθι, *arise*; πάρα for πάρεστί, *he is present*; the accent being thrown back from the last to the first syllable, § 171, Note.

SYNTAX OF THE VERB.

§ 261. OF THE INDICATIVE MOOD.

The indicative mood is used in Greek when any thing is to be represented as actually existing or happening, and as a thing independent of the thought and ideas of the speaker. Hence it is often used where, both in Latin and English, the subjunctive would be used. It is used,

1. After negative propositions with the relative.
2. In indirect interrogations.
3. In quoting the language of another after ὅτι, ὡς, &c.
4. In conditional propositions after εἰ, implying a supposition in the statement, but a certainty in the fact; i. e. its being neither contingent nor future; as, εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί, *if there are altars, there are also Gods*. Or, when the condition and consequence are both past actions; as, οὐκ ἂν προέλεγεν, εἰ μὴ ἐπίστευσεν ἀληθεύσειν, *he would not have foretold it unless he had believed it would prove true*. This is agreeable to the ordinary construction in Latin.

Obs. 1. The indicative is put with ἂν in the conclusion,

when it is put with *εἰ* in the condition, when it refers to the present time ; as, *εἰ τι εἶχεν, ἐδίδου ἄν*, “ if he had any thing he would give it.” Here, however, a denial of the condition is always understood ; thus, “ but he has not.”

Obs. 2. The indicative is sometimes used in suppositions where, in other languages, the subjunctive would be put ; as, *τέθνηκα τῇ σῇ θυγατρὶ, καὶ μ' ἀπώλεσε*, suppose that I had *been slain* by thy daughter, and that she *had made an end* of me.

§ 262. IMPERATIVE MOOD.

The imperative in Greek, is used as in other languages, in addresses, entreaties, commands, &c. The pronouns (being the nominative) are omitted, except where emphasis or distinction is required. In the use of this mood the following peculiarities of construction may be observed ; viz.

1. The second person sometimes stands for the third ; as,

ἀλλὰ φύλαττε πᾶς τις, but let each one watch.

πέλας τις ἴθι, let some neighbour go.

2. As in English, the plural is sometimes used for the singular.

3. In prohibitions with *μή*, the present imperative is most commonly used. If the aorist is used, *μή* must be put with the subjunctive.

4. The imperative after *οἶσθ' ὅτι*, *οἶσθ' ὅ*, *οἶσθ' ὥς*, seems to be used elliptically, and to have arisen from a transposition of the imperative ; as, *οἶσθ' ὥς ποιήσον* ; knowest thou what thou hast to do ?

5. Sometimes the imperative is used for the future, and more frequently the future for the imperative, especially with a negation interrogatively.

§ 263. SUBJUNCTIVE AND OPTATIVE MOODS.

The subjunctive and optative moods represent an action, not as actually existing, but rather as dependent upon, and connected with, the ideas and feelings of the speaker. The subjunctive represents this dependence as *present* ; the optative represents it as *past*, (§ 79. 2. *first and second*). Hence the following general rule ;

RULE LI. The subjunctive is used, in dependent clauses, in connexion with the *primary tenses*, (§ 80. Obs. 3.); the optative is joined with the *secondary or historical tenses*; as,

πάρεμι ἵνα ἴδω, *I am present that I may see.*

παρῆν ἵνα ἴδοιμι, *I was present that I might see.*

On this general principle the whole construction of these moods depends, as may be illustrated by the following observations:

Obs. 1. These moods are used after conjunctions whose use is to introduce a subordinate or dependent clause, in which *actual existence* is not definitely expressed; as, ἵνα, ὅρα, ὅπως, ὥς; thus, ἐθέλεις ὅρ' αὐτός ἔχης γέρας; *do you wish that you yourself may have a reward?* μή μ' ἐρέθιζε σαώτερος ὥς κε νέηαι, *provoke me not that you may return the safer.* This sentence, which contains the *direct address* (oratio directa) of Agamemnon to Chryses, has the subjunctive after ὥς in connexion with the *present* ἐρέθιζε. When this is afterwards related as a *past event*, in the style of the *indirect address* (oratio obliqua), the subjunctive is changed into the optative; thus, ἀπιέναι ἐκέλευε καὶ μὴ ἐρέθιζειν ἵνα σῶς οἴκαδ' ἔλθοι, **HE COMMANDED him to depart and not provoke him that he MIGHT return safe.**

Note. When a person relates what was said by another, *without quoting his language*, the optative is used, as the reference must be to what is past; thus, "and that at one moment you might hear them announcing" κακῆνος ἐντὸς εἰη πυλῶν καὶ μηδὲν ἔχουσ' ὑμεῖς ποιῆσαι "that he (Philip) *was* within the pass of Thermopylae, and that you had nothing to do."

Rem. 1. When a *past event* is related in the *present time*, the verb in the dependent clause may still be in the optative; and in like manner, after the historical tenses, the subjunctive is used when the event, though past, yet continues in its effects and operation to and through the present time. Thus, in the address of Minerva to Diomedes, "I removed the mist from your eyes that you **MAY distinguish** (ὅρα γινώσκης) a deity from a man in the field of battle." Here, however, there may be a change of reference, i. e. the subjunctive γινώσκης may refer, not to the time of the removal, but to the time of the address, as if she had said, "I removed the mist from your eyes that you **MAY from this time forward distinguish**," &c. Such changes of reference are not uncommon in all languages.

Rem. 2. It was noticed, § 79, 2. Obs. that the future indicative is used in a subjunctive sense. Accordingly it is often

found in a dependent clause, especially after ὅπως; as, "Cyrus deliberates (ὅπως μήποτε ἔτι ἔσται) that *he MAY no longer be subject to his brother,*" but, if possible (βασιλεύσει), "*MAY reign in his stead.*"

Obs. 2. After adverbs of time, when the precise point of time is not determined but left indefinite, the subjunctive and optative are used. These are ἐπὶν, ἐπειδάν, ὅταν, ὅποταν, referring indefinitely to the present, and so followed by the *subjunctive*. ἐπεὶ, ἐπειδὴ, ὅτε, ὅποτε, refer indefinitely to the past, and are followed by the optative; as, "Menelaus entertained him when (from time to time) he came from Crete," ὅποτε Κρήτηθεν ἦκοιτο. Here ὅποτε Κρήτηθεν ἦκετο would mean, when he actually came from Crete. The primary part of the sentence, then, may be considered as understood, as, *when it happened*, that he came from Crete.

Obs. 3. In like manner they are used after the relative ὅς, ὅστις, and particles used indefinitely, when a thing is expressed in an indefinite manner; in this case, also, the primary part of the sentence may be understood; as, ἐπεσθε ὅποι ἄν τις ἡγῆται, *follow where (it is possible that) any one may lead the way.* But whomsoever of the common people (it happened that) he saw, ἴδοι, or, *found*, ἐφεύροι.

Obs. 4. Both the subjunctive and optative are used without being preceded by another verb, and so apparently in independent clauses. In all such instances, however, there is an ellipsis of the verb on which they depend.

I. The subjunctive is thus used,

- 1st. To command in the first person; as, ἴωμεν, *let us go*; i. e. it is necessary that we go; and so of others.
- 2d. In forbidding, with μὴ or its compounds in the aorist, not in the present; as, μὴ ὀμόσῃς, *swear not*.
- 3d. In deliberating with one's self; as, ποῦ τράπωμαι, *whither shall I turn*; εἰπωμεν ἢ σιγῶμεν, *shall we speak or be silent*.

II. The optative is thus used,

- 1st. To express a wish or prayer; as, τοῦτο μὴ γένοιτο, *O that this might not be*. In this case εἴθε, εἰ, ὥς, πῶς, ἄν, are often used with the optative.
- 2d. In connexion with ἄν to express *doubt, conjecture*, bare possibility; and in volitions, to express, not a fixed resolution, but only an inclination to a thing; as, τινὲς ἄν εἶδον νομεῖς, *they were perhaps (or, it is probable that they were) shepherds*; ἡδέως ἄν θεασαίμην, *I would gladly see them*.

- 3d. To express a definite assertion with politeness or modesty ; as, οὐχ ἤκει οὐδ' ἂν ἤξοι δεῦρο, *he has not come, and WILL NOT COME back* ; i. e. I rather think it was his purpose that he *would not come back*.
- 4th. Sometimes it is used for the imperative to convey a command or request in milder terms ; as, χάρις ἂν εἴσω, *you may go in*, i. e. *go in*.
- 5th. It is sometimes used for the indicative to give an air of indeterminateness to the circumstances of an action which is determinate in itself ; as, τῶν νεῶν ἃς καταδύσειαν, the ships which *they may or might have sunk* ; i. e. *which they have sunk*.
- 6th. It is also used in a potential sense to denote power or volition ; as, οὐκ ἂν δὲ μείνειας αὐτόν ; *could you not withstand him ? ἐθέλησειεν ἂν ; would he be willing ?*

Obs. 5. The use of the indicative in *conditional propositions* has been noticed § 261. 4. The subjunctive and optative are also used in conditional propositions, as follows :

1. Uncertainty in the condition, with an actual result, if the condition is expressed by ἐάν with the subjunctive ; as, ἐάν τι ἔχωμεν δώσομεν, *if we have any thing we will give it*. The result in this case will be in the indicative future or the imperative.

2. A mere hypothetical supposition with a determinate result, puts the condition in the optative with εἰ, and the result in the indicative ; as, “if these things should seem (δοκοῖν) to be very aggravated crimes, none of them are chargeable on me.” On the contrary, an actual case supposed in the condition with a hypothetical result, would require the first in the indicative with εἰ, and the last in the optative.

3. When the case is altogether hypothetical, the condition is expressed by the optative with εἰ, and the result by the optative with ἂν ; as, εἰ τις ταῦτα πράττοι, μέγα μ' ἂν ὠφελήσειε, *if any one should do this he would greatly assist me*.

Sometimes the subjunctive with ἐάν or ἂν is put in the condition, instead of the optative.

Note. All conditional propositions in Greek may be turned into the infinitive or participle with ἂν ; as,

οἶονται ἀναμάχασθαι ἂν, συμμάχους προσλάβοντες, “they think they *might retrieve their fortune in war by obtaining allies*.”

§ 264. CONSTRUCTION OF THE INFINITIVE.

The infinitive mood expresses the meaning of the verb in a general and unlimited manner, without the distinctions of number or person. § 79. 4. In construction it may be considered under the four following divisions: viz. as a verbal noun; as following a verb or adjective without a subject; as having a subject before it; or, as used absolutely after certain particles.

§ 265. I. OF THE INFINITIVE AS A VERBAL NOUN.

The infinitive mood may be considered as an indeclinable verbal substantive, expressing the state of being, action, or passion of the verb, but still retaining, in this substantive state, the power of governing belonging to the verb. Hence, not only the simple infinitive, but the whole portion of the sentence to which it belongs, may be declined through all the cases with the neuter article, and stand in almost every variety of construction in which a substantive can be placed. It is therefore subject to the same rules of construction as the substantive. With the article preceding, it corresponds to the *gerunds* in Latin, and without the article, often to the *supines*, and may be thus declined:

Nom.	τὸ λέγειν,	<i>to speak or speaking.</i>
Gen.	τοῦ λέγειν,	<i>of speaking.</i>
Dat.	τῷ λέγειν,	<i>to speaking.</i>
Acc.	τὸ λέγειν,	<i>speaking.</i>

The following sentences will serve to illustrate the substantive use of this mood.

I. Examples in which the infinitive with the article, but *without a subject*, is used as a substantive.

Nom.	τὸ μὴ φιλεῖν χαλεπὸν,	<i>not to love is hard.</i>
Gen. and Nom.	ἐκ τοῦ ὀρεῖν γίνεται τὸ ἐρεῖν,	<i>love is produced from sight.</i>
Nom. and Dat.	τὸ φιλεῖν ἀκαίρως ἴσον ἐστὶ τῷ μισεῖν,	<i>to love unreasonably is equal to hating.</i>

Obs. 1. The article is often wanting in the nominative and accusative when governed by a verb, and sometimes also in the genitive; as,

παῖσιν ἡμῖν κατθανεῖν ὀφείλεται, *dying is due to all of us*; i. e.
 "we all must die."

Obs. 2. The want of the article after a preposition is more harsh, though this construction sometimes occurs.

Obs. 3. The infinitive with the article is sometimes put in the accusative instead of the genitive; as, τεύξεται τὸ μὴ θανεῖν, for τοῦ μὴ θανεῖν, she will obtain *that she die not*; ἐγὼ αἷτιος τὸ σὲ ἀποκρίνασθαι, for τοῦ σὲ, &c., I am the cause of *your having been separated*.

II. In the following examples the infinitive after the article is preceded by its subject or agent in the accusative (§ 267.), and the *whole clause* is used as a noun in different cases; as,

Nom. τὸ τοὺς ἀνθρώπους ἀμαρτάνειν οὐδὲν θαυμαστὸν (ἐστὶ), *that men should err* is nothing wonderful.

Gen. ὑπὲρ τοῦ μηδένα ἀποθνήσκειν, *that no one might perish*.

Dat. ἵνα ἀπιστῶσι τῷ ἐμὲ τετιμῆσθαι ὑπὸ δαιμόνων, *that they might disbelieve my having been honoured by the Gods*; ἐν τῷ ἐλθεῖν αὐτὸν, *on his coming*.

Acc. ἔκρινα τὸ μὴ πάλιν ἔλθειν, I have determined *not to come again*.

III. The following are examples of the infinitive, as the Latin *Gerunds*: viz.

Gen. ἕνεκα τοῦ λέγειν, *causa dicendi, for the sake of speaking*.

Dat. ἐν τῷ λέγειν, *dicendo, in speaking*.

Acc. πρὸς τὸ λέγειν, *ad dicendum, to speaking*.

IV. The following may be considered as examples of the infinitive, as the *supines* in Latin; viz.

ἦλθε ζητῆσαι, *venit quæsitum, he came to seek*.

ἦδὺ ἀκούειν, *suave auditu, agreeable to hear or to be heard*.

αἰσχιστος ὀφθῆναι, *turpissimum visu, most shameful to be seen*.

Note 1. In the construction of the infinitive with the article, there may be an ellipsis of the word *χρῆμα* or *πράγμα*, to which the article properly belongs; thus, τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους, his surpassing his friends in conferring great favours, is equivalent to τὸ *χρῆμα* αὐτὸν τὰ μεγάλα, &c. *This circumstance, namely, that he surpassed, &c.*; τοῦτο δὲ ἐποίησεν ἐκ τοῦ χαλεπὸν εἶναι, this he accomplished *from his being severe*; i. e. ἐκ τοῦ *χρήματος*, αὐτὸς χαλεπὸς εἶναι, *from the circumstance that he was severe*.

Note 2. Sometimes the neuter article is placed before the infinitive when it is not used as a verbal noun, but seems to be added to give emphasis to the expression; as, τὸ δρᾶν οὐκ ἠθέλησαν, they were not willing to do it; or as it might be rendered, *this they did not wish, the doing of it*.

§ 266. II. OF THE INFINITIVE WITHOUT A SUBJECT.

RULE LII. One verb governs another in the infinitive ; as,

ἤρξατο λέγειν, *he began to say.*

RULE LIII. The infinitive mood is governed by adjectives denoting fitness, ability, capacity, and the contrary ; as,

δεινός λέγειν, *powerful in speaking.*

ἄξιος θαυμάσαι, *worthy to be admired.*

Also after substantives ; as,

ἐξουσίαν γένεσθαι, *power to become.*

General principles respecting the construction of the Infinitive under this rule.

The leading verb or adjective on which another verb depends, may be considered

I. As expressing a complete and independent idea of itself, or together with the words with which it stands connected, as in the expressions "I read," "I exhort you to study." In this case the verb immediately depending on the leading verb or clause, is not put in the infinitive, but in the subjunctive or optative, connected by the conjunctions ἵνα, ὅρα, ὅπως, &c. (§ 263.); as, μὴ κρίνετε, ἵνα μὴ κριθῆτε, *judge not, that ye be not judged*; παραίνῳ σοι μαθεῖν γράμματα ἵνα σοφώτερος γένη, *I exhort you to the study of literature, that you may be more wise*; or,

II. It may be considered as expressing an imperfect idea, and requiring the addition of one or more words to complete the sense ; thus the words "I pray," "I persuade," "I will," are felt to be incomplete, and require an addition which expresses *for what* I pray, *to what* I persuade, and *what* I will. Now,

1. When that to which such an imperfect verb or adjective directly and immediately refers is something expressed by a verb, that verb is put in the infinitive mood without a conjunction ; as,

ἐθέλει γράφειν, *he wishes to write.*

ἄριστος ἀκοντίζειν, *very excellent at darting.*

ἰξομαι σου ἐλθεῖν, *I beg of you to come.*

ἐκώλυσέν με γράφειν, *he hindered me from writing.*

To this class of verbs belong those which signify *to say, to announce, to mean, to think, to hope*, and the like.

Exc. Verbs signifying *to say*, and those in which this idea is implied, are often followed by ὅτι or ὥς, with a finite mood; as, λέγουσι τὸν ἑταῖρον τεθνάναι, or λέγουσι ὅτι (or ὥς,) ὁ ἑταῖρος τέθνηκε, *they say that our companion is dead*.

Rem. Sometimes both modes of expression are united in the same sentence; as, ἔστι λόγος ὥς Ἐξέρξης ἐκομίζετο ἐς τὴν Ἀσίην πλώοντα δέ μιν ἄνεμον Στρυμονίην ὑπολαβεῖν. Sometimes a sentence begins with the one form and ends with the other; as, λέγουσι δ' ἡμᾶς, ὡς ἀκίνδυνον εἶον ζῶμεν, *they say that we live a life free from danger*; as if it had been intended to say, λέγουσι δ' ἡμᾶς ἀκίνδυνον εἶον ζῆν.

Obs. 1. The infinitive is sometimes placed after various other verbs, to express the *object, or design, or consequence* of that which they affirm; in which case ὥστε may generally be supplied before the infinitive; as, ἐγὼν ὅδε πάντα παρασχεῖν, i. e. ὥστε πάντα παρασχεῖν, *I am here (so as) to furnish all things*; ἤκομεν (ὥστε) μανθάνειν, *we have come (so as) to learn*.

Obs. 2. A verb denoting an *incidental object* not directly in view, is put in the infinitive with ὥστε; as, φιλοτιμότητος ἦν ὥστε πάντα ὑπομεῖναι, *he was very ambitious so as to undergo every thing*. This construction takes place especially after adjectives of comparison, and τοσοῦτος, τοιοῦτος, οὕτως.

Obs. 3. The infinitive is sometimes put after verbs and adjectives which indicate some state or quality, in order to express the *respect in which* that state or quality obtains, and would be expressed in Latin by the supine or gerund in *-do*, and in English by the substantive; as,

ὥς ἰδεῖν ἐφαίνετο,	<i>as it appeared to the sight.</i>
θεῖειν ἀνέμοισιν ὅμοιοι,	<i>like the winds in running.</i>
οὐδὲ περὶ φαίνεται ἰδέσθαι,	<i>nor did he appear to the sight.</i>

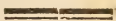
Obs. 4. The infinitive *active* is used very frequently in Greek in the sense of the *latter supine*, or infinitive *passive* in Latin; as,

ἀνὴρ ῥῶν φυλάσσειν, *a man is more easy to be guarded against.*

ῥαδία ποιεῖν, *things easy to be done.*

2. That to which an imperfect verb refers as necessary to complete the sense, may be a *person or thing* (and that either the subject or the object of a verb), qualified by some farther

description. In this case the verb containing this qualification is put in the PARTICIPLE ; as, ὁρῶ σε γράφοντα, *I see you writing*. For the construction of the participle as thus used, see § 270. IV.



§ 267. III. THE INFINITIVE WITH A SUBJECT.

RULE LIV. The infinitive mood has its subject or agent before it in the accusative when it is *different* from the subject of the preceding verb ; as,

τί ἔροτοὺς φρονεῖν λέγουσι, *why do they say that men are wise ?*

Also, when the infinitive is used absolutely (i. e. instead of a noun) without being governed by a preceding verb ; for examples see § 265. II.

Exc. A few instances are to be found of the nominative instead of the accusative, probably the effect of attraction ; as, Σοφόκλης ἔφη αὐτὸς μὲν οἷους δεῖ ποιεῖν, Εὐριπίδης δ' εοῖοι εἶσι, *Sophocles said that he represented men such as they should be ; Euripides, as they are*.

Obs. 1. If the subject of the infinitive be the same with the *object* of the preceding verb, it may either be in the accusative according to the rule, or stand before the infinitive in *the case governed by the preceding verb* ; thus,

κελεύω σοι τοῦτο ποιεῖν, or } *I command you to do this.*
κελεύω σε τοῦτο ποιεῖν,

In either case there is an ellipsis ;—in the first form, of σε, the immediate subject of the infinitive ; and in the second, of σοι, the remote object of the preceding verb. Both these modes of construction are common, and sometimes they are intermixed in the same sentence ; thus, Lysias, δέομαι ὑμῶν τα δίκαια ψηφίσασθαι, ἐνθυμουμένους ὅτι, κ. τ. λ. *I beg of you to determine justly considering that, &c.* Here ὑμῶν stands before the infinitive governed in the genitive by δέομαι, and yet ἐνθυμουμένους follows in the accusative, evidently agreeing with ὑμᾶς the subject of the infinitive understood. It might have been, with equal propriety, put in the genitive. The following sentence affords an example of both :

—— ἐμοὶ δὲ τότ' ἂν πολὺ κέρδιον εἴη
 Ἀντην ἢ Ἀχιλλῆα κατακτείναντα νέεσθαι
 Ἡέ κεν αὐτῷ ὄλεσθαι εὐκλειῶς πρὸ πόλεως. Il. χ. 109—112.

“ It would have been better for me either *to have returned, having slain* (acc.) Achilles in combat, or that *I myself* (dat.) *had fallen* gloriously before the city.

Obs. 2. When used in the passive the subject of the infinitive is changed into the subject of the preceding verb, or it remains unchanged in the accusative, the passive verb being used impersonally ; as,

λέγεται Κῦρος } γένεσθαι Καμβύσου,
 λέγεται Κῦρον }

Cyrus is said to have been } the son of Cambyses.
 It is said that Cyrus was }

Note. These different modes of expression are equally common. The same observation is true of the verb δοκεῖ ; thus, δοκεῖ αὐτός εἶναι, *he seems to be* ; or, δοκεῖ αὐτὸν εἶναι, *it seems that he is*. The following sentence unites the two, καὶ μὴν ἡγγελάτῃ γε ἡ μάχη ἰσχυρὰ γεγονέναι καὶ πολλοὺς τεθνάναι, and indeed it *was said that the battle was obstinate, and that many died*.

RULE LV. If the subject of the infinitive be the same with the subject of the preceding verb, it is put by attraction in the same case ; as,

ἔφη εἶναι στρατηγός, he said that he was a general.

Obs. 1. In this construction the subject of the infinitive is generally omitted, except when it is emphatic ; as, ἔφη αὐτὸς εἶναι στρατηγός, οὐκ ἐκείνους, he said that *he himself* was a general, *that they were not generals*. This construction is imitated in Latin ; thus, sensit medios delapsus in hostes.

Exc. The subject of the infinitive is found sometimes in the accusative, when it signifies the same thing with the nominative of the preceding verb ; as, λέγει ἑαυτὸν ἕτερον γεγονέναι, he said *that he was become another*.

RULE LVI. The infinitive mood of substantive and neuter verbs, and passive verbs of naming, has the same case after it as before it ; as,

Nom. ἔφη (αὐτὸς) εἶναι στρατηγός, he said that he was a general.

Gen. κατεγνωκότων ἤδη μηκέτι κρείσσόνων εἶναι, having learned that *they* are no longer *superior*.

Dat. ἐφ' ἡμῖν ἐστὶ τὸ ἐπεικέσι εἶναι, it depends upon *ourselves* to be *reasonable*.

Acc. ἔλσγε ἐκείνους εἶναι ἀνδράποδας, he said that *they* were *slaves*.

Note 1. This rule is only a particular application of the rule § 195, Obs. 3. and as there, so here, the word after the infinitive may be a substantive, a pronoun, an adjective, or a participle, agreeing with the word before it. Hence,

Note 2. This rule holds good whether the word preceding the infinitive be its own proper subject, or (that being omitted, Rule LV. Obs. 1.), the subject or the object of the preceding verb.

Obs. 1. Whatever case is required before the infinitive by the preceding rules, it continues the same though preceded by ὡς or ὥστε, or a preposition, because the preposition affects not the *subject* of the infinitive, but belongs to the infinitive itself or to the whole clause; thus,

οὐδεὶς τηλικούτος ἔστω παρ' ὑμῖν, ὥστε τοὺς νόμους παραβὰς μὴ δοῦναι δίκην,

Let *no one* be so great among you that *breaking the laws* he can go unpunished.

ἡμάρτανον διὰ τὸ μὴ σοφοί εἶναι,

They erred because *they were not wise*.



§ 268. IV. THE INFINITIVE USED ABSOLUTELY.

RULE LVII. The infinitive is often put absolutely with the particles ὡς (ὥστε), πρὶν, ἄχρι, μέχρι, &c. before it; as,

ὡς ἰδεῖν ἄνθρωπον, *when the man saw.*

πρὶν ἀποθάνειν τὸ παιδίον, *before the child died.*

ὡς μικρὸν μεγάλῳ εἰκάσαι, *to compare small with great.*

Obs. 1. ὡς, with the infinitive, is frequently used to limit a proposition in the sense of "as far as." Thus,

ὡς ἐμὲ εὖ μεμνήσθαι, *as far as I recollect distinctly.*

ὥς γέ μοι δοκεῖν, *as it seems to me.*

Obs. 2. ὡς is frequently omitted; hence such expressions as the following: οὐ πολλῶ λόγῳ εἰπεῖν, *in few words*; μικρῶ δεῖν, *little is wanting, almost*; πολλοῦ δεῖν, *much is wanting*.

Obs. 3. The infinitive is often used for the imperative mood, ὄρα, ἐλέπε, σκοπεῖ, &c. being understood ; as, χαίρειν μετὰ χαίρωντων, κλαίειν μετὰ κλαιόντων, *rejoice* with them that do rejoice, and *weep* with them that weep. Sometimes, also, for the optative, δὲς, θέλω, or εὔχομαι, being understood ; as, ὦ Ζεῦ ἐκγέenesθαι μοι Ἀθηναίους τισάσθαι, O Jupiter, *may it be granted* to me to punish the Athenians.

Obs. 4. The infinitive εἶναι is sometimes *absolute* and *redundant*, both with and without the article ; viz.

1st. After adjectives, adverbs, and prepositions ; thus, ἐκὼν εἶναι for ἐκὼν, *willing* ; as,

ἐκὼν ἂν εἶναι τοῦτο ποιήσαιμι, *I would willingly do this.*

So the phrases,

τὸ σύμπαν εἶναι,	<i>generally.</i>
σέ γ' εἶναι,	<i>with respect to you.</i>
τὸ μὲν τήμερον εἶναι,	<i>to-day at least.</i>
κατὰ τοῦτο εἶναι,	<i>with respect to this.</i>
τὸ νῦν εἶναι,	<i>now.</i>
τὸ ἐπ' ἐκείνους εἶναι,	<i>as far as depends on them.</i>

2d. After verbs of *calling, choosing, making, &c.* ; as, σοφιστὴν ὀνομάζουσὶ γε τὸν ἄνδρα εἶναι, *They call the man a philosopher.*
οἱ δὲ σύμμαχόν μιν εἵλοντο εἶναι, *they chose him as an ally.*

§ 269. OF THE PARTICIPLE. § 83.

The participle, in *form and declension*, resembles the adjective ; in *signification* it retains the meaning of the verb. In construction it resembles both ; i. e. like the adjective, it agrees with a substantive in gender, and number, and case, § 196 ; and also governs the case of its own verb. In these respects it corresponds to the participles in Latin, and, like them, is subject to the two following rules, which are only particular applications of Rules already given.

RULE I. Participles, like adjectives, agree with their substantives in gender, number, and case.

RULE II. Participles govern the case of their own verbs ; as,

οἱ πολέμιοι τὸ λογίον εἰδότες, *the enemies knowing the oracle.*
 τούτων ἐμοῦ δεομένου, *I being in want of these things.*

In nothing, perhaps, is the Greek language more happy, or possesses a more decided advantage over the Latin, than in the use of the participles. Having a participle in all the leading tenses, active, passive, and middle, it is capable of expressing briefly and perspicuously by a single word what must be expressed in the other, for want of this advantage, by a circumlocution ; thus, *τύψας*, *having struck*, must, for want of a past participle active, in Latin be rendered "*cum verberaverat.*" In like manner, for want of a present participle passive, *τυπτόμενος*, *being struck*, must be rendered, *inter vapulandum*, or, *dum verberetur*. On this account, as may be supposed, the use of the participle is much more extensive in Greek than in Latin ; and also, when both languages have the same participle, the former employs it much more frequently than the latter, and in constructions entirely different. All that is important in the construction of the participle may be summed up in the following :



§ 270. RULES AND OBSERVATIONS ON THE CONSTRUCTION OF THE PARTICIPLE.

I. Every action, which admits of being considered as only *accompanying* another, which is the main action, the Greeks generally express by the participle. In this case the participle agrees with the subject of the leading verb, in order,

1. Simply to connect the *accompanying* with the *main* action in the same subject ; as,

Ἄλλ' ἀναστάντες καταψηφίσασθε ἤδη, *but standing up now, condemn me ; or, you may now stand up and condemn me.*
 παρέλθων τις δεῖξάτω, *let any one come forward and shew.*

2. In order to combine the *accompanying* with the *main* action, as the *cause*, *means*, or *manner* of accomplishing it ; and may generally be

translated by the ablative gerund in Latin; thus, it intimates the CAUSE; as,

τί ποιήσας κατεγνώθε θάνατον; *for having done what* (quid faciendo) *was he condemned to die?*

The MEANS; εὐεργετῶν αὐτοὺς ἐκτησάμην, *I gained them by kindness* (benefaciendo); ληζόμενοι ζῶσιν, *they live by plunder.*

The MANNER; as, φεύγων ἐκφεύγει, *he escapes by flight*; τολμήσας εἰσῆλθε, *he went in boldly.*

Note. The participle thus used agrees with the agent in *any case*; e. g. in the dative; as, ἂ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθοῦσι διακρίνειν, *which the Gods have put it in the power of men to find out by study*; the accusative; as, ἂ ἔξεστιν ἀριθμήσαντας ἢ μετρήσαντας ἢ στήσαντας εἰδέναι, *which we may know by counting, by measuring, or by weighing.*

3. It limits a general expression, by shewing that action *in respect of which* the assertion is made; as,

ἀδικοῖτε πολέμου ἄρχοντες, *ye do wrong in beginning the war*; εὖ ποίησας ἀφικόμενος, *thou hast done well in having come.*

Obs. Verbs which signify any emotion of the mind, such as, *to rejoice, to be indignant, ashamed, vexed, to repent, &c.* take the verb expressing the cause of the emotion in the participle, agreeing with its subject; as,

ἡδομαι μὲν σ' εἰσίδων, *I am rejoiced at seeing you.*

χάριν ἴσθι ἐὼν ἀπαθής, *consider it a kindness that you are unpunished.*

οὐδέποτε σοὶ μεταμελήσει εὐ ποιήσαντι, *you will never repent of having done a kindness.*

II. A farther description of any person or thing mentioned in a sentence, and which is made in English by means of a verb introduced by a relative, or by the particles *as, because, after that so that, although, &c.* is made in Greek by the participle agreeing with the word whose qualification it is; as,

ἔπεσκεπτόμην τὸν ἐταῖρον νοσοῦντα *may signify, according to the context, "I visited my comrade who was sick," or when, or because he was sick.*

τῷ μεγάλῳ βασιλεῖ οὐ πάτριόν ἐστιν ἀνδρὸς ἀκρόασθαι μὴ προσκυνήσαντος, it is not the hereditary custom of the great king to hear a person *who does not* (or, if he do not) *fall down before him*.

III. When the article stands before the participle, referring to some word already mentioned or easily supplied, it may be rendered by the relative, and the participle by the indicative; as,

ὁ ἐρχόμενος, he that cometh. § 208, VI. 3.

Note. The participle, with the article before it, is frequently equivalent to a noun designating the doer of the action expressed by the verb; as, οἱ γραψάμενοι Σωκράτην, the accusers of Socrates. There is, however, this difference; the participle expresses the doer in a *state of action*, the substantive does not; thus, ὁ δούλος is a man *in the condition of a slave*; ὁ δουλεύων is one at the time referred to *performing the part of a slave*.

IV. PARTICIPLE FOR THE INFINITIVE.

It has already been observed, § 266. II. 2. that when the immediate object to which an *imperfect verb* refers as necessary to complete the sense, is a person or a thing qualified by some farther description, the verb containing it is put in the participle, which in Latin would be put in the infinitive mood, or in the subjunctive with *ut*; thus,

ὁρῶ σε γράφοντα, *I see you writing*. In Latin, video te scribere, or, video te ut scribas.

As thus used, it is subject to the following general

RULE. The participle agrees with the word to which it refers as its subject in gender, number, and case.

Rem. The subject of the participle used as the infinitive, may either be the *subject* or *object* of the preceding verb.

1st. Examples in which the subject of the participle is the same with the *subject* of the preceding verb.

Nom. οὐ παύσομαι γράφων, *I will not cease to write*.

Nom. ἐξελέγησθαι ἡμᾶς ἀπατῶν, he is convicted of *having deceived us*.

Acc. λέγουσι αὐτὸν μέμνησθαι ποιήσαντα, they say that *he remembers having done it*.

2d. Examples in which the subject of the participle is the same with the *object* of the preceding verb.

Gen. ᾗσθοντο δέ οἱ πολλοὶ πεφευγότος Ἀντωνίου, the people perceived *that Antony had fled*.

Dat. μηδέποτε μετεμέλησέ μοι σιγήσαντι, φθεγξαμένῳ δὲ πολλάκις, it has never repented me that *I kept silence*, but often *that I spoke*.

Acc. σαφῶς κατέμαθον φάρμακα αὐτὸν ὑμῖν ἐγχέαντα, I plainly perceived *that he had infused poison* for you.

Note 1. If the verb is accompanied by a reflected pronoun, the participle may agree either with the pronoun or with the nominative to the verb; as,

σύνοιδα ἑμαυτῷ ἁμαρτάνων, or ἁμαρτάνοντι, *I am conscious of doing wrong*.
 ἑαυτὸν οὐδεὶς ὁμολογεῖ κακοῦργος ὢν, or κακοῦργον ὄντα, *nobody confesses that he himself is wicked*.

Note 2. The participle ὦν is sometimes omitted, and only the adjective belonging to it expressed; as,

σῶς ἴσθι (sc. ὦν), *know that you are safe*.

Obs. 1. The verbs after which the participle is thus used to complete the sense, are,

1st. Verbs of sense; as, *to see, to hear, &c.*

2d. Verbs denoting *any act or feeling of the mind*; as, "*to know, perceive, discern, consider, observe, experience, shew, recollect, forget,*" &c., which are also followed by ὅτι.

3d. Verbs signifying "*to overlook, to permit to happen, to persevere, bear, endure, to be pleased or contented with*"; also, *to cease, and to cause to cease*.

Note 1. ἀρχομαι and ὑπάρχω are constructed with the participle when they signify *to do for the first time*, and sometimes after verbs *to say*, and the like; though in such a case the infinitive is generally used. § 266.

II. 1.

Note 2. Likewise adjectives denoting clearness, with the verb εἰμί; as, ὁῦλος εἰ συκοφάντων, *you are clearly a sycophant*.

Obs. 2. Instead of the participle with the above-mentioned verbs, the infinitive is sometimes used; but, generally, in consequence of a change of meaning in the governing verb; thus, γινώσκειν, signifying *to perceive*, is followed by the *participle*; signifying *to learn*, it is followed by the *infinitive*; yet, sometimes it seems indifferent which construction is used. Thus, ζύμφορόν ἐστι ταῦταπραχθῆναι, or ταῦτα ζύμφορά ἐστιπραχθέντα.

Obs. 3. Verbs of motion are accompanied regularly by a future participle, to express the *design* or *object* of the verb indicated in English by the phrase "*in order to*;" as,

σὲ γε διδάξων ὤρμημαι, *I have hastened forward in order to teach thee*.

Note. 1. Sometimes the present participle is used in this way; as, *πέμπει με φέροντα*, he sent me to carry.

Note. 2. The future participle after *ἔρχομαι* is only a circumlocution for the future tense; as, *ἔρχομαι φράσω*, for *φράσω*, *I will speak*; *ἔρχομαι ἀποθανοῦμενος*, *I shall die*; or, *I am about to die*.

V. A participle joined with *λανθάνω*, *φθάνω*, *τυγχάνω*, also with verbs which express a continuance; as, *διατελέω*, *διαγίνομαι*, *διάγω*, &c. in any tense, is rendered by the indicative of that tense; and the verb is rendered as an adverb; thus,

λανθάνω, with the participle denotes, 1st. that something is done unperceived by others; as, *ταῦτα ποιήσας ἔλαθεν ὑπεκφυγών*, having done these things he escaped unperceived. 2d. That something is done unperceived by the subject itself (i. e. unawares), at least till it has happened; as *τὸν φονέα λανθάνει*, he unconsciously feeds his murderer.

φθάνω; as, *ἔφθην ἀφελών*,

I took it away just before.

τυγχάνω; as, *ἔτυχεν ἀπιών*,

he happened to be going away.

διατελέω; as, *διατελεῖ παρών*,

he is continually present.

διαγίνομαι; as, *διαγεγένημαι ποιών*, *I have always done.*

Note. 1. The participle *ὤν* is wanting with adjectives; as, *τυγχάνει καλή* (sc. *οὖσα*), she happens to be beautiful; and sometimes without them; as, *ἀγροῖσιν τυγχάνει* (sc. *ὤν*), he happens to be in the fields.

Note. 2. *φθάνω*, with a negative, may be rendered "scarcely," "no sooner, &c.;" as, *οὐκ ἔφθησαν πυθόμενοι*, they no sooner heard.

Note. 3. *φθάνω* is sometimes followed by the infinitive instead of the participle; as, *πονηρὸς ἂν φθάσει τελευτῆσαι πρὶν*, &c., a wretched man would rather die than, &c.

Obs. 1. In the same sense these verbs stand sometimes in the participle with other finite verbs; as,

ἀπὸ τείχεος ἄλτο λαθών, he sprung unobserved from the wall.

ἦν περ τυγχάνων ὑπσχόμεν, which I happened to promise.

VI. A participle with the verbs *εἰμί*, *ὑπάρχω*, *γίνομαι*, *ἔχω*, and *ἤκω*, is often put as a circumlocution for the verb to which it belongs; thus,

προεβηκότες ἦσαν, for *προεβέβηκισαν*, they had gone forward.

ἀπεκτακὼς ἐστὶ τὸν ἀνθρώπον, for *ἀπέκτακε*, he has killed the man.

γήμεας ἔχεις, for *ἐγημας*; have you married?

θαυμάσας ἔχω, for τεθαύμακα, *I have admired.*
μισοῦντες γίνονται, for μισοῦσι, *they hate.*

Note 1. The verbs εἶμι, ὑπάρχω, &c. in such sentences as the above, seem to resemble auxiliary verbs in modern languages; yet, on a close examination, many of them will be found to convey the idea intended with a precision and emphasis which the simple verb alone could not express. Thus, in the examples with ἔχω, the verb conveys the idea of possession, the participle shews the way in which it was obtained. Also, by means of these verbs the ideas of commencement, continuance, &c. may be superadded.

Note 2. Instead of a simple verb signifying "to go away," the verb οἶχομαι is frequently joined with a participle; the former to express the idea of departure, the latter to connect with it the idea of the *manner*, both of which may generally be rendered by a simple verb; thus,

ᾤχετ' ἀποπτάμενος, he departed *flying*; i. e. *he flew away.*
ᾤχετο φεύγων, he departed *fleeing*, *he escaped.*
ᾤχοντο ἀποθέοντες, *they ran away.*
οἵχεται θανών, *he died.*

Note 3. Homer uses βαίνω in the same manner; as, βῆ φεύγων, βῆ αἰζασα.

VII. The participle, in definitions of time, is often joined with the adverbs αὐτίκα, εὐθύς, μετὰξυ, ἅμα, the last with the dative; as,

ὥς αὐτίκα γενόμενος,	<i>as soon as he was born.</i>
γενόμενοι εὐθύς,	<i>soon after our birth.</i>
μετὰξυ ὀρύσσων,	<i>during the digging.</i>
ἅμα τῷ ἵππῳ τοῦτο ποιήσαντι,	<i>as the horse did this.</i>
ἅμα τῷ ἡρὶ εὐθύς ἀρχομένῳ,	<i>on the first commencement of spring.</i>

VIII. The participles of some verbs, when joined with other verbs, appear to be used in an adverbial sense; or, at least, to denote a circumstance which in our language is better expressed by an adverb; as,

1. ἀρχόμενος, alone, or with a genitive, "in the beginning;" as, ἅπερ καὶ ἀρχόμενος εἶπον, *which things I also said in the beginning.*

But with ἀπὸ, followed by the genitive, "*primarily*," "*especially*," "*first*;" as, οἶόμαι τοὺς πολλοὺς ἀπὸ Θρᾷσυμάχου ἀρξαμένους, &c. I think that many, and *especially* Thrasy-machus, &c.

2. Τελευτῶν, "*lastly*;" as, καὶ τελευτῶν δὴ φαῖμεν ἄν, and *lastly* I would say.

3. διαλιπὼν χρόνον, *after some time.*

4. φέρων and ἄγων.

- 1st. With verbs to give, to place, are redundant; as, φέρων δῶκε, *he gave*; ἐθήκε φέρων, *he placed.* Also ἔχων with the

interrogation τί; as, τί κυπτάζεις ἔχων; *why do you lurk?* τί δητὰ διτρίβεις ἔχων; *why do you loiter?* Sometimes without the interrogative; as, φλυαρεῖς ἔχων, *thou playest the fool.*

2d. With verbs of motion, φέρων is joined by the Attics to express *zeal* and *vehemence*, *readiness*, *quickness*, *tendency to*; &c.; as, φέρουσα ἐνέβαλε νηὶ φιλίῃ, *she drove with vehemence on a friendly ship.*

3d. With their cases they are equivalent to the Latin "*cum*," *with*; as, ἦκεν ἄγων (or ἔχων), δισχιλίουσιν ὁπλίτας, *he came with two thousand infantry*; ἦκω φέρων, *I come bringing* (i. e. *I bring*) *with me.*

5. ἀνύσας, "*quick*;" as, ἀνύσαντε δῆσετον, *having hastened bind*; i. e. *bind quickly.*

6. The participles of verbs signifying "*to go, to come, to take*," &c. are often joined to other verbs, apparently without adding any thing to their meaning. In such cases they may either be omitted in translating, or be rendered by the finite verb in the same tense and mood with the other verb, connected with it by the conjunction "*and*;" as,

μάνθαν' ἐλθών,

having come learn; i. e. *learn*; or, *come and learn.*

ἐλθών ἐδίδασκον,

I came and taught.

εἰ αἰρήσοιμ' ἰών,

If I would go and destroy.

σὺ δ' οὖν λίθῳ κόψον λαβών,

take a stone and strike him.

φέρειν αἰέρας,

he took up and carried. See I.

7. A finite verb and its participle are sometimes put together; in which case the participle is not necessary to the sense; thus,

ἂν κτησάμενοι κτησαίμεθα, *we would acquire.*

ἴασιν ἰόντες,

they went.

ἔφη λέγων, or λέγει φάς, *he said, he says.*

8. For the dative of the participle, with a personal pronoun after the verb ἔστι, see § 236, Obs. 3.; thus, εἴ σοι βουλομένῳ ἔστι, *if you please.*

Obs. 4. The participles of impersonal verbs, and other verbs used impersonally, are put *absolutely* in the nominative or accusative neuter; as, ἔξον, *it being permitted*; δέον, *it being necessary*; δοκοῦν, *since it seems proper*; thus,

διὰ τί μένεις ἔξον ἀπίνειν; why dost thou remain, *it being in thy power to depart*?

Obs. 5. The construction with the participle is very often preceded by the particles ὥστε, ἄτε, οἶα, δή, οἷον, when a *reason* of something done by another is expressed; as,

ἑσιώπα ὥς πάντας εἰδότας, or πάντων εἰδόντων, he held his peace *because all knew*.

Note 1. This construction is used both when the participle is in the case of the preceding subject; as, ὥς οὐχὶ συνδράσουσα νουθετεῖς τάδε, you mention these things *with the intention of not assisting me*. And when it is in the case absolute, as in the above example; the genitive and accusative being nearly equally common after these particles. The following sentence contains an example of both: Πρόξενον ἐκέλευσε παραγένεσθαι ὥς ἐπὶ Πεισίδας βουλόμενος στρατεύεσθαι, ὥς πράγματα παρεχόντων Πεισιδῶν τῇ ἑαυτοῦ χώρα, he gave orders that Proxenos should be present, *as he wished to lead his army against the Pisidians on account of their exciting disturbance in his territory*.

Note 2. The future participle particularly, is used in this manner after ὥς, to express intention or design; as, οἱ Ἀθηναῖοι παρεσκευάζοντο ὥς πολεμήσουσιν, the Athenians prepared *to make war*. § 270. IV. Obs. 3.

§ 272. CONSTRUCTION OF CONJUNCTIONS.

Conjunctions serve to connect words and sentences together; this connexion is of two kinds:

I. Of the parts of a sentence which are complete of themselves and independent of each other. These are connected by conjunctions, simply *connective* or *disjunctive*, § 188. 1, 2; and the parts thus connected have a similar construction; hence

RULE LIX. Connective and disjunctive conjunctions couple the same *cases, moods, and tenses*; as,

καὶ ὁ μὲν πατήρ καὶ ἡ μήτηρ *both his father and mother had*
ἐτετέλευτήκεσαν, *died.*

Obs. To this rule there are many exceptions as it respects the tenses of verbs; see an example § 81. 3. Obs. 2.

II. But the parts of a compound sentence are often variously

related, and have a certain dependence upon each other, the nature of which is indicated by the conjunction employed and the mood of the verb with which it is joined. The general principles of this connexion are expressed in the following rules :

RULE LX. Conjunctions which do not imply doubt or contingency, are for the most part joined with *the indicative mood* (§ 261); as,

οὐκ ἂν προέλεγεν εἰ μὴ ἐπίσ-	he would not have foretold it
τευθεν ἀληθεύσειν,	unless he had believed it would
	prove true.

RULE LXI. Conjunctions which imply doubt or contingency, or which do not regard any thing as actually existing, are for the most part joined with the *subjunctive* and *optative* moods (§ 263.); as,

εἰ τις αἰρεσὶν μοι δοίη, *if any one should give me the choice.*

Obs. As the meaning of a conjunction varies in different connexions, the same conjunction is often found with different moods. On this subject no very definite or satisfactory rules can be given. In addition to what has been already observed in § 261—263, the following table will shew the moods with which certain conjunctions and adverbial particles are more usually connected.

§ 273. CONJUNCTIONS AND ADVERBIAL CONJUNCTIONS,
WHICH GOVERN THE
INDICATIVE.

Αἶθε, εἶθε, <i>I wish, before the</i>	Ἴνα, <i>where.</i>
Past tenses.	Ἴνα, <i>that, Imp. Fut. Aor.</i>
Ἀυτίχα, <i>as soon as.</i>	Καίπερ, <i>although.</i>
* Ἀχρι & μέχρι, <i>as far as.</i>	Μέσφα, <i>until.</i>
Ἐπει,	Μὴ, <i>lest, Past.</i>
Ἐπείπερ, } <i>after.</i>	Ὅπου, <i>when.</i>
Ἐπεῖτοι, }	Ὅρα, <i>whilst.</i>

OPTATIVE.

Αἶθε, εἶθε, <i>I wish, Pr. and</i>	Ἴνα, }	<i>that, Past.</i>
Fut.	Ὅρα, }	
Interrog. Particles, with ἂν.	Πῶς ἂν, <i>how.</i>	

SUBJUNCTIVE.

Αν, ἐάν, ἤν, <i>if.</i>	Κἂν, <i>although.</i>
Εἴπερ, <i>although.</i>	Ὅπως ἂν, <i>that.</i>
Ἐπὶ ἂν, ἐπειδὴ ἂν, <i>since.</i>	Ὅταν, <i>when.</i>
Ἔως ἂν, <i>until.</i>	Ὅφρα, <i>whilst, Pr.</i>
Ἴνα, } <i>that, Pr. and Fut.</i>	Πρὶν ἂν, <i>before.</i>
Ὅφρα, }	Ὅς ἂν, <i>that.</i>

INDICATIVE AND OPTATIVE.

Ὅτι, <i>that.</i>	Ὅπως, <i>how; that.</i>
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INDICATIVE, OPTATIVE, AND SUBJUNCTIVE.

Ἀχρεῖ, μέχρι, <i>until.</i>	Ὅποτε, } <i>when.</i>
Εἰ, <i>if.</i>	Ὅπότεν, }
Μὴ, <i>forbidding.</i>	Ὅτε, }
Μήπως, <i>lest.</i>	

INDICATIVE, OPTATIVE, SUBJUNCTIVE,
AND INFINITIVE.

Αν, κε, <i>Potential.</i>	Πρὶν, <i>before.</i>
Ἔως, <i>as long as.</i>	Ὡς, <i>that.</i>
Μήποτε, <i>lest.</i>	

INDICATIVE, OPTATIVE, AND INFINITIVE.

Ἐπειρή, } <i>since.</i>	Ὡστε, <i>so that.</i>
Ἐπειδὴ, }	

OPTATIVE AND SUBJUNCTIVE.

Ἐπεὶ ἂν, <i>after.</i>	Μὴ, <i>lest.</i>
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CONJUNCTIONS *Postpositive* are γὰρ, μὲν, δὲ, τε, τοίνυν.

These are *Prepositive* and *Postpositive*, ἂν, ἄρα, δὴ, ἵνα.

The rest are *Prepositive*.

CORRESPONDING PARTICLES.

Ἐπειδὴν, *when*,—τηνικαῦτα, *then*.

Ἡ, *as far*,—ταύτη, *so far*.

Ἡμαί, *when*,—τότε, *then*.

Ἡμὲν, *when*,—ἡδε, *then*.

Ἡμος, *when*,—τῆμος, *then*.

Ἡνίκα, *when*,—τηνίκα, *then*.

Ἰσον, *just*,—καί, *as*.

Καθάπερ, *as*,—οὕτω, *so*.

Μὲν, *indeed*,—δὲ, *but*.

Μὲν, *both*,—δὲ, *and*.

Ὅμοιον, *like*,—ὥστε, *as*.

Ὅμοίως, *like*,—ὥσπερ, *as*.

Οπου, *where*,—ἐκεῖ, *there*.

Ὅσσοι, *as often*,—τόσσοι, *so often*.

Ὅ, *where*,—ἐκεῖ, *there*.

Πάρος, *before*,—πρὶν, *that*.

Πρὶν, *before*,—ἢ, *that*.

Πρὶν, *before*,—πρὶν, *that*.

Πρίτερον, *before*,—πρὶν, *that*.

Τότε, *then*,—ὅτε, *when*.

Τότε, *then*,—ὅταν, *when*.

Τότε, *then*,—ἔπειδὴν, *when*.

Τότε, *then*,—ἡνίκα, *when*.

Ὡς, *as*,—οὕτω, *so*.

Ὡς, *as*,—ὡσαύτως, *thus*.

Ὡσεὶ, *as*,—οὕτω, *so*.

Ὅπου, *where*,—ἐνταῦθα, *there*.

Ὅπου, *where*,—ἐνθα, *there*.

Οὕτως, *so*,—ὥς, *as*.

Ὡσπερ, *as*,—οὕτω, *so*.

Ὡσπερ, *as*,—καί, *so*.

Ὡσπερ, *as*,—ὡσαύτως, *thus*.

Obs. 1. Some of these may be inverted thus :

ὅτε—τότε ;

ὥς—οὕτως, &c.

One of the Corresponding Particles is frequently omitted, as οὐδὲν ἐν τῷ βιβλίῳ τάχιστα γηράσκει ὥς ἡ χάρις. Soc.

§ 274. ON THE SIGNIFICATION AND USE OF VARIOUS CONJUNCTIONS AND ADVERBIAL PARTICLES.

ἂν (Poetice *κε* or *κεν*), according to Professor Dunbar, is derived from ἄω, the same as ἔάω, to *give*, *grant*, or *allow* ; and that the primary meaning of the particle thus derived is *granted* or *allowed*, which can be readily traced in all the variety of expression in which it is employed. This particle is used

1. In the sense of *ἔάν*, *if*, of which in this sense it is probably only an abbreviated form. Thus used, it expresses a condition, and may begin a sentence ; as, ἂν θεὸς θέλῃ, *if (granted) God will*. In all its other applications ἂν can stand only after other words in its clause.

2. It is used with indefinites, adding to them the force of the Latin *-cunque*, *-soever* ; as, ὅστις ἂν, *whoever*, or *whosoever*.

3. It is used most generally to limit the verb to which it be-

longs, and partly or entirely takes from that verb its direct affirmative power.

With the **INDICATIVE** *imperfect, pluperfect, and aorists*, it is rendered by *should, would; should have, would have, &c.* § 261. 4. and Obs. 1.; and also to express *ability*, and rendered by *could or could have*. It is sometimes joined to the future, and seems to soften the decisiveness of the statement; as, ὁ δὲ κεν κεχολώσεται ὃν κεν ἰκώμαι, and he will *perhaps* be angry to whom I go. It is but very seldom found with the indicative present; a few instances, however, have been produced from Aristophanes and Plutus.

With the **SUBJUNCTIVE** it is never joined, unless accompanied with certain other words, such as ὅς, ὅσος, ὅστις, ὁπότερος, οὐ, ὅπου, ἵνα, &c. &c. except when used in the sense of εἰ as above. (1.)

It is used with the **OPTATIVE** of all the tenses except the future, as in § 263. 3.

With the **INFINITIVE** and **PARTICIPLES** it gives a contingent signification (commonly in the future), which may be resolved by changing the verb or participle into the optative with ἄν; as, οἶονται ἀναμάχεσθαι ἄν, they think that they could retrieve themselves; τᾶλλα σιωπῶ, πόλλ' ἄν ἔχων εἰπεῖν, I omit the rest, *though I have* much to say.

4. It is used in positive statements with different moods to give an expression of hesitation or modesty to the assertion; as, ὥς ἄν μοι δοκῇ, as it seems (*would seem*) to me; οὐκ ἄν οἶδα, I (*should*) *hardly* know.

5. ἄν is frequently repeated, either on account of its standing at a great distance from the verb, or to give emphasis to the condition suggested by it; στας ἄν — — — λέγοιμι ἄν, *having stationed myself — — — I would say*; πῶς δέ γ' ἄν καλῶς λέγοις ἄν; *how can you, how can you say, &c.?*

6. ἄν is sometimes used to intimate that the verb in the preceding clause is to be repeated; as, εἰ δὴ τῷ σοφώτερος φαίην εἶναι τουτῷ ἄν (sc. φαίην εἶναι σοφώτερος), if I thought to be more wise in any thing, *it would be in this*.

ἄρα, an interrogative word, signifies "*is it that?*" and is always placed at the beginning of the clause; but

ἀρα, denoting inference or conclusion, always stands after some word in its clause; its proper signification is "*of course,*" "*in the nature of things,*" and is commonly rendered *therefore, consequently*; it is used in the successive steps of a train of reasoning—in making a transition to what follows in the order of time or events, or in the progress of

thought. With εἰ or εἰάν it expresses conjecture ; as, εἰ ἄρα δύνονται, if indeed (i. e. in the course of things) they can.

αὖ, again, on the other side, vice versa, farther, then, too.

γάρ, for, always follows other words like the Latin *enim*, which it resembles in signification. It is used to assign a reason for what is said. Very often, however, that of which it assigns the cause is merely implied or hinted at, and must be supplied to shew the force of γάρ. It will frequently be found to refer to such expressions understood ; as, *Yes, No, no wonder, I believe, &c.*

γέ (enclitic) is a particle of limitation, and signifies *at least, certainly, however, indeed*, and is used to single out an individual object from a number ; as, εἰ μὴ ὅλον μέρος γε, if not the whole *at least* a part ; ἔγω γε, *I indeed, I at least*. In most combinations it can be rendered into English only by giving *greater emphasis* to the word with which it is connected.

δή, a particle of affirmation, signifies *truly, really, without doubt*. It is used in affirmative answers ; as, δῆλον δὴ, it is certainly manifest. It is used ironically, especially after ὥς ; and after relative and comparative words it is usually emphatical. With ποῦ joined to it (δήπου), it signifies *certainly, viz.*, and sometimes *perhaps*. It differs from μὴν and γε, also affirmative words, in this, that δὴ strongly asserts a thing as already established ; μὴν goes on to press the assertion without relaxing as to what has preceded ; while γε asserts with limitation, yielding as to the *past*, or *other things*, but insisting upon *this*.

ἔδη, from ἤδη, as an adverb, signifies *now* ; joined with νῦν, *this very moment* ; as, νῦν ἔδη μαχητέον, *we must fight this moment*. With verbs in the preterite, it denotes *just now*. As a conjunction, it is used, 1. In exhorting ; as, λέγε δὴ, come now, read ; 2. In questions, it indicates the earnestness of the speaker, and his desire of an immediate answer ; as, τὰ ποῖα δὴ ταῦτα ; *what now are these ?* 3. In expressing admiration when joined with πότε ; as, τί δὴ ποτε τουτῶν, why now these ; 4. In commencing a subject ; as, Ὡς δὴ σκοπῶμεν αὐτό, *now let us consider it in this way* ; 5. In marking the successive stages of thought as they rise one above another. In each of these it signifies *now truly*, until at the last it signifies *finally*.

καὶ and τε have the same significations, in reference to each other, as *et* and *que*. When τε precedes καὶ, the former signifies *not only* ; the latter, *but also* ; τε καὶ, *and also*, con-

nects more closely than simple καὶ ; καὶ—καὶ, *both—and ; as well—as ; ἄλλως τε καὶ, especially.*

μὰ and νῆ are particles of obtestation, always governing the accusative of the object sworn by ; νῆ is always affirmative ; μὰ, alone, is negative, but is nevertheless attached both to affirmative and negative obtestations ; as, ναι μὰ Δία, and οὐ μὰ Δία.

μέν and δέ are two particles referring to *each other* ; they are used to distinguish, and at the same time to connect, the different clauses of a sentence together. Thus used, μέν is generally placed in the first clause of a paragraph, and δέ in each of the succeeding ones. Hence, whenever we find μέν in the first member of a sentence, the thought necessarily turns to an opposite member with δέ. Sometimes, however, after μέν the expected δέ does not actually follow ; i. e. when the opposition is so clear that δέ is not necessary to point it out, or when some other word, such as ἀλλά, ἀτάρ, &c. supplies its place. In like manner δέ is often used without being preceded by μέν, referring to something conceived in the mind but not expressed ; or, without such reference, it is used simply to connect the parts of a sentence less closely than by μέν—δέ, or other conjunctions. In apposition, they are generally rendered *indeed—but* ; δέ, however, does not always mark apposition, but often mere consecution, and may be rendered by *and*, or any word which the nature of the connexion may require, or it may even be omitted.

The distributive use of μέν and δέ with the *article, relative pronoun, &c.*, has been noticed § 202, and 209. II. 2d. οὖν, *wherefore*, is used, 1st. In drawing an *ultimate* conclusion in the view of all that has been said before ; in this it differs from ἄρα, which is used in successive steps in the process of reasoning. 2. It commences a chapter or paragraph, with some reference to what has preceded. 3. It continues or resumes a subject after a digression. 4. Introduces a transition to some new subject ; and lastly, has an affirmative force, particularly in replies ; as, γίγνεται οὖν οὕτως, it is certainly so ; hence the compounds οὐκοῦν and μῶν, for μὴ οὖν. The former is properly a negative inference ; as, “it is not therefore ;” though sometimes it it loses its negative character, and denotes “*therefore* ;” μῶν is used interrogatively, “*is it not therefore ?*”

περ (enclitic), is nearly allied to γε, and is used to express the idea with more emphasis than it would possess without it ; joined with a participle, it is commonly rendered *although*.

With a relative it adds the force of the English *ever*; as, ὅπερ, whatever; ὅσπερ, whoever, &c.

ποῦ signifies, 1. *where*; 2. *whither*; σου, as an enclitic, signifies *any where, somewhere*; but is often used in speaking of things with some degree of uncertainty and caution; as, *probably, perhaps, if I mistake not*.

πῶς is an adverb of manner, used, 1. interrogatively; as, πῶς οὐκ ἀξίός ἐστι τουτοῦ, how can he but be worthy of this? when not used interrogatively, it signifies "*in some certain manner*;" emphatically, sometimes it is used indeterminately, to signify in some manner or other.

τοι (enclitic), rarely standing alone, except in poetry, is in its nature *assertive*, and signifies *truly, certainly, at least, indeed*. It is, however, most commonly joined with other particles; as, μέντοι, δῆτοι—δήτοι; τοι is properly the old dative case, equivalent to τῷ, and is sometimes still put for the dative.

Obs. Some of these, and many other particles, are used in Greek when we can give no exact translation of them. But their force is easily perceivable in the structure of the sentence. We endeavour by *emphasis in speaking*, to supply the place of that marked precision which the Greek particles convey both to the eye and to the ear. None of them can be called expletives, although they are frequently repeated or synonymous ones used, to give energy to expression and harmony to sound.

For a complete view of the particles of the Greek language in their various combinations, see Hoogeveen's *Doctrina Particularum*.

§ 275. PROSODY.*

PROSODY, in its common acceptation, treats of the quantity of syllables in the construction of verses. In the ancient Grammarians προσοδία applies to accent.

I. GENERAL RULES.

1. The vowels ε, ο, are naturally short; as,
λεῖγομεν.
2. η, ω, are naturally long; as,
Ἀῆτῶ.
3. α, ι, υ, are doubtful; as, αἰνῶ.
4. Diphthongs and contracted syllables are long; as, ἐκεῖ, ὀφῖες, contr. ὀφῖς.

§ 276. POSITION.

SPECIAL RULES.

RULE I. A short or doubtful vowel, before two consonants or a double letter, is almost always long; as,

πολλάς, προῖαψεν, ὦτε Zeus.

This rule holds good in Epic poetry, except in proper names and in words which could not be used in any other situation in the verse. In dramatic writers observe the following exceptions:

Exc. A short or doubtful vowel before a mute and a liquid is common; as, Πᾶτροκλος, or Πᾶτροκλος.

* In the Prosody the accents are omitted, as they often interfere with the mark for the quantity.

Obs. 1. A short vowel before a mute and a liquid is generally short. But before a middle mute (ξ, γ, δ), followed by ς in tragedy, is mostly long; and followed by λ, μ, ν, is almost always long, both in tragedy and comedy.

Obs. 2. A short vowel before two liquids is always long, and sometimes before a single liquid, which in this case should be pronounced as if double; thus, ελαξε, pronounced ελλαξε.

Note 1. A short vowel in the end of a word before ρ in the beginning of the word following, is long in the dramatic poets; as, ἐμὲ ρέπον.

Note 2. We sometimes find a short syllable before two consonants (both mutes), but this is rare and should not be imitated.

§ 277. II. ONE VOWEL BEFORE ANOTHER.

RULE II. One vowel before another is short, unless lengthened by poetic license; as, πολὺ αἶ-
χος.

EXCEPTIONS.

1. α is long in the penult of nouns in -ᾶων, -αονος; as, Μαχᾶων, Μαχαονος. And sometimes when the genitive ends in ωνος; as, Ποσειδᾶων, Ποσειδαωνος.
———— in feminine proper names in αῖς; thus, Θαῖς.
2. ι is long in the penult of nouns in -ιων, -ιονος, and sometimes -ιωνος; as, Ωριων, Ωριονος or Ωριωνος; except χῖων.
———— in the penult of verbs in ιω; as, ττω: but the Attic tragic writers have τω.
3. ι is common in the penult of nouns in ια and ιη; as, καλῖα and καλῖα.
4. υ is common in the penult of verbs in υω; as, ισχυω or ισχυω.

RULE III. Long vowels and diphthongs are mostly short at the end of words when the next word begins with a vowel; as,

Ἄξω ἐλων ὁ δὲ κεν κεχολωσεται ὃν κεν ικωμαι.

Obs. 1 A vowel in the end of a word, before a word beginning with a vowel, does not suffer elision, as in Latin, unless an apostrophe is substituted, § 5. III.

Obs. 2. Two vowels, forming two syllables, frequently in

poetry coalesce into one ; as, χρυσέω, Il. á. 15, where έω form a short syllable. This frequently takes place though the vowels be in different words ; as, η οὐκ ἄλγες, Il. έ. 349. § 284. 2.

§ 278. III. QUANTITY OF THE DOUBTFUL VOWELS IN FIRST AND MIDDLE SYLLABLES.

RULE IV. A doubtful vowel before a simple consonant is short ; as, κᾱκος.

EXCEPTIONS.

1. α is long in nouns in -αμων, -ανωρ, -αρος ; as, πεδοεᾱμων, ἀγᾱνωρ, μυσαρος.
 ————— in numerals in -οσιος ; as, διακοσιος.
 ————— in derivatives from verbs in -αω pure and -ραω ; thus, ἀνιᾱτος from ἀνιάω ; ἰᾱσιμος from ἰάομαι ; καταρᾱτος from καταράομαι ; θεᾱτης and θεᾱμα from θεάομαι ; περᾱσιμος from περᾱώ ; περᾱσις from (πιπρασκω for) περᾱώ.
2. ι is long in the penult of nouns in ινη, ιτη, ιτης, ιτις ; thus, δῖνη, Αφροδιτη, πολιτης, πολιτις.
 ————— in the penult of verbs in ιω, ιω ; thus, τριτω, πῖνω ; so also κινέω, δινεω, &c.
3. υ is long in verbals in υμα, υμος, υτηρ, υτος, υτωρ ; as, λῡμα, χῡμος, ῥῡτωρ.
 ————— in pronouns ; as, ὕμεις.
 ————— in the penult of verbs in υνω, υρω, υχω, υμι ; as πλῡνω, κῡρω, βρῡχώ, φῡμι, ζευγνῡμι.
 ————— in adverbs in υδον ; as, εἰςτρῡδον.

§ 279. IV. QUANTITY OF THE DOUBTFUL VOWELS IN FINAL SYLLABLES.

RULE V. α, ι, υ, in the end of a word are short ; as, μουσᾱ, μελί, γλυκῡ.

EXCEPTIONS.

1. A in the end of a word is long, viz.
 — In nouns in εᾱ, δᾱ, θᾱ ; as, θεᾱ, Αηδᾱ, Μαρθᾱ ; exc. ἄχανθᾱ.

- In the dual number ; as, προφητᾶ, μουσᾶ.
- In polysyllables in αια ; as, Σεληναιᾶ.
- _____ in εια, derived from verbs in εὔω ; as, δουλειᾶ, βασιλειᾶ, from δουλευω, βασιλευω. But βασιλειᾶ, a queen, has the final α short.
- In ια ; as, καλιᾶ, except verbals in τρια ; as, ψαλτριᾶ ; and διᾶ, μιᾶ, ποτνιαᾶ.
- In the vocative of nouns in ας of the 1st declension ; as, Αινειᾶ from Αινειας.
- In feminines from adjectives in ος ; as, ὁμοιᾶ, ἡμετερεᾶ.
- In nouns in ρα not preceded by a diphthong ; as, ἡμερεᾶ, χηρεᾶ. Except ἀγκυρεᾶ, γεφυρεᾶ, Κερκυρεᾶ, ολυρεᾶ, σκολοπενδρεᾶ, σφυρεᾶ, ταναγρεᾶ, and compounds of μετρω ; as, γεωμετρεᾶ.
- In poetic vocatives ; as, Παλλᾶ for Παλλας.
- 2. ι final is long in the names of letters ; as, πι.
- 3. υ final is long in the names of letters ; as, μυ, νυ.
- _____ in verbs in υμι ; as, ἐφῦ.
- _____ in μεταξυ and γρυ.

RULE VI. A doubtful vowel in the final syllable, followed by a simple consonant, is short ; as, μελᾶν, λαμπᾶς.

EXCEPTIONS.

αν.

1. -αν is long in masculines ; as, Τιτᾶν ; and πᾶν when not in composition.
- _____ in accusatives when their nominatives are long ; as, Ἀινειᾶν from Ἀινειᾶς.
- _____ in adverbs ; as, ἀγᾶν.

αρ.

2. -αρ in κᾶρ and ψᾶρ is long ; in γαρ it is either long or short.

ας.

3. -ας is long in nouns of the first declension ; as, Αινειᾶς, μουσᾶς.
- _____ in words having -αντος in the genitive ; as, τυψᾶς, τυψαντος.
- _____ also in ἡμᾶς, ὑμᾶς, κρᾶς.

IV.

4. *-iv* is long in nouns in *iv* which have *ivos* in the genitive ;
 as, *ἐγγμῖν, ἐγγμινος*.
 ——— in nouns which have two terminations in the
 nominative ; as, *ακτῖν* or *ακτῖς*.
 ——— also in *ἦμιν, ὑμῖν*.

IS.

5. *-is* is long in monosyllables ; as, *λῖς* ; but the indefinite
τις is common.
 ——— in nouns which have two terminations in the
 nominative ; as, *ακτῖς, ακτῖν*.
 ——— in feminine dissyllables in *-is, -ιδος, or -ιθος* ; as,
κνημῖς, κνημιδος ; ὀρνῖς, ὀρνιθος ; except *ασπίς, ἐρίς, χα-*
ρίς, and a few others.
 ——— in polysyllables preceded by two short syllables ; as, *πλῆκαμῖς*.

UV.

6. *uv* is long in nouns which have *uvos* in the genitive ; as,
μοσσύν, μοσσυνος.
 ——— in nouns which have two terminations in the
 nominative ; as, *φορκυς* or *φορκύν*.
 ——— in accusatives from *us* in the nominative ; as,
οφρύν from *ὄφρυς*.
 ——— in the ultimate of verbs in *υμι* ; as, *εφύν* from
φυμι.
 ——— in *vύν, now* ; but in *vύν*, enclitic, it is short.

VZ.

vz in the end of a word is always long ; as, *μαρτῦρ*.

VS.

7. *vs* is long in monosyllables ; as, *μῦς*.
 ——— in nouns which have two terminations in the
 nominative ; as, *φορκῦς, φορκύν*.
 ——— in nominatives which have *vntos* or *os* pure in
 the genitive ; as, *δεικνῦς, δεικνυντος ; οφρῦς, ὄφρυος*.
 ——— in *κωμῦς, κωμυθος* ; and
 ——— in the last syllable of verbs in *υμι* ; as, *ἐφῦς*,

§ 280. V. QUANTITY OF DOUBTFUL VOWELS IN THE INCREMENT OF NOUNS.

RULE VII. The quantity of the nominative remains in the oblique cases; thus, *Τιτᾶν*, *Τιτᾶ-
νος*; *κνημῖς*, *κνημῖδος*.

EXCEPTIONS.

1. *ῥ* in the nominative shortens the crement; as, *μαρτῦρ*, *μαρτῦρος*.

2. A vowel, long by position, in the nominative shortens the crement in the oblique cases; as, *αὔλαξ*, *αὐλᾶκος*. But nouns in *-αξ* after a vowel have the crement long; as, *νεαξ*, *νεᾶκος*.

Likewise *θωραξ*, *ἱεραξ*, *κνωδαξ*, *κορδαξ*, *λαβραξ*, *οιαξ*, *ῥαξ*, *συρ-
φαξ*, *φεναξ*, with many words in *ιψ*, *ιπος*, and *ιξ*, *ιγος* or *ικος*; to
which add *γρυψ*, *γυψ*, and generally *Βεβρυξ*, *δοιδυξ*, *ὄρτυξ*, *σαν-
δυξ*.

3. *ος* pure in the genitive, from a long syllable in the nomi-
native, varies the crement; as, *δρῦς*, *δρῦος* or *δρῦος*.

4. The dative plural, after a syncope, has the penult short; as, *πατρᾶσι*, *ἀνδρᾶσι*.

§ 281. VI. QUANTITY OF DOUBTFUL VOWELS IN THE INFLEXION OF VERBS.

The doubtful vowels, *α*, *ι*, *υ*, are short in verbs, unless it be otherwise specified in the Rules.

RULE VIII. *α* and *υ* before *σα* in *participles*, and always before *σι* in *verbs*, are long; as, *τυ-
ψᾶσα*, *δεικνῦσα*, *τετυφᾶσι*, *δεικνῦσι*. (§ 6. 6. (ο.))

FUTURE.

RULE IX. The first future in *ασω*, *ισω*, *υσω*, from *αω* after a vowel, or from *ραω*, *ιω*, *ιθω*, *υω*, *lengthen* the penult; as,

εαω, *εᾶσω*; *δραω*, *δρᾶσω*; *τιω*, *τίσω*; *ερίθω*, *ερίτσω*; *ίχω*, *ίχῶω*.

But the first future in $\alpha\sigma\omega$, $\iota\sigma\omega$, $\upsilon\sigma\omega$, from $\alpha\zeta\omega$, $\iota\zeta\omega$, $\upsilon\zeta\omega$, shorten the penult ; as,

$\alpha\rho\pi\alpha\zeta\omega$, $\acute{\alpha}\rho\pi\acute{\alpha}\sigma\omega$; $\acute{\omicron}\pi\lambda\iota\zeta\omega$, $\acute{\omicron}\pi\lambda\iota\sigma\omega$; $\kappa\lambda\upsilon\zeta\omega$, $\kappa\lambda\upsilon\sigma\omega$.

RULE X. Liquid verbs shorten the penult in the first future ; as, $\kappa\rho\iota\tilde{\nu}\omega$, $\kappa\rho\iota\tilde{\nu}\tilde{\omega}$.

RULE XI. The second future shortens the penult ; as, $\tau\epsilon\mu\tilde{\nu}\omega$, $\tau\acute{\alpha}\mu\omega$; $\varphi\alpha\iota\tilde{\nu}\omega$, $\varphi\acute{\alpha}\nu\omega$.

THE OTHER TENSES.

RULE XII. The doubtful vowels have the same quantity in the *derivative* tenses as in their *primary*. (§ 150).

Pres. $\kappa\rho\iota\tilde{\nu}\omega$ — $\epsilon\kappa\rho\iota\tilde{\nu}\omicron\nu$, $\kappa\rho\iota\tilde{\nu}\omicron\mu\alpha\iota$, $\epsilon\kappa\rho\iota\tilde{\nu}\omicron\mu\eta\nu$.

1 fut. $\kappa\rho\iota\tilde{\nu}\omega$ — $\kappa\epsilon\kappa\rho\iota\tilde{\nu}\iota\kappa\alpha$, $\epsilon\kappa\epsilon\kappa\rho\iota\tilde{\nu}\epsilon\iota\nu$, $\kappa\rho\iota\tilde{\nu}\omicron\mu\alpha\iota$, $\kappa\rho\iota\tilde{\nu}\theta\eta\sigma\omicron\mu\alpha\iota$, $\epsilon\kappa\rho\iota\tilde{\nu}\theta\eta\nu$, $\kappa\epsilon\kappa\rho\iota\tilde{\nu}\mu\alpha\iota$, $\epsilon\kappa\epsilon\kappa\rho\iota\tilde{\nu}\mu\eta\nu$.

2 fut. $\tau\tilde{\upsilon}\pi\omega$ — $\epsilon\tau\tilde{\upsilon}\pi\omicron\nu$, $\tau\tilde{\upsilon}\pi\omicron\mu\alpha\iota$, $\epsilon\tau\tilde{\upsilon}\pi\omicron\mu\eta\nu$, $\tau\epsilon\tau\tilde{\upsilon}\pi\alpha$, $\epsilon\tau\epsilon\tau\tilde{\upsilon}\pi\epsilon\iota\nu$, $\tau\tilde{\upsilon}\pi\eta\sigma\omicron\mu\alpha\iota$, $\epsilon\tau\tilde{\upsilon}\pi\eta\nu$.

Exc. 1. But the first aorist, active and middle, of liquid verbs has the penult long ; as, $\epsilon\kappa\rho\iota\tilde{\nu}\iota\alpha$, $\epsilon\kappa\rho\iota\tilde{\nu}\iota\alpha\mu\eta\nu$. (§ 149. III. Exc.)

Exc. 2. The penult, long by position in the first future, is short in the perfect ; as, $\tau\upsilon\psi\omega$, $\tau\epsilon\tau\tilde{\upsilon}\varphi\alpha$.

Exc. 3. Some verbs have the penult long in the perfect middle. The initial ι and υ , in the augmented tenses and moods, are long ; as, $\iota\tilde{\chi}\omicron\mu\alpha\iota$, $\iota\tilde{\chi}\omicron\mu\eta\nu$.

The rules under this section may be more briefly expressed, according to the principles of analysis laid down § 85. et seq. as follows :

I. Verbs in $\alpha\omega$ pure, or in $\gamma\alpha\omega$, $\iota\omega$, $\iota\theta\omega$, and $\upsilon\omega$, have the final vowel of the first root *long*, unless followed by a vowel ; if followed by a vowel, it comes under R. II.

II. The final syllable of the second root is always *short*, unless made long by position.

III. The first root of liquid verbs is shortened in the 1st future, § 129. II.

SPECIAL RULES FOR VERBS IN $\mu\iota$.

RULE XIII. The proper reduplication is short, unless made long by position ; as, $\tau\iota\tilde{\theta}\eta\mu\iota$. The

improper reduplication is common ; as, ἴημι or ἴημι.

RULE XIV. *α*, not before -σα or -σι, is every where short ; as, ἰστῶμεν, ἰστᾶτε.

RULE XV. *υ* is long in polysyllables, only in the singular of the *indicative active* ; every where else it is short ; as, δεικνῦμι, δεικνῦτω, δεικνῦμαι, &c.

In dissyllables it is every where long ; as, δῦμι, δῦτον, δῦμαι, &c.



§ 282. VII. DERIVATION AND COMPOSITION.

RULE XVI. Derivatives follow the quantity of their primitives ; and compounds that of the simple words of which they are composed ; as,

τιμη—ατιμος, ομοτιμοι, Τιμανωρ, &c.

ιφι—Ἰφιγενεια, Ἰφικλης, Ἰφίτος, &c.

λαος—Λαομεδον, Μενελαος, &c.

λυω, λυσω—Λυσανδρος, λυσικακος, &c.

οιαξ, οιακος—οιακοστροφος, οιακονομος, &c.

πυρ—πυραυστης, πυρφορος, &c.

ῥις or ῥιν—ῥινηλατω, πολλυρινος, &c.

RULE XVII. *α* privative before two short syllables is frequently long ; as ἀκᾶματος.

Also συν in composition is sometimes long ; as, συνιημι.



§ 283. VIII. DIALECTS.

ATTIC.

RULE XVIII. The Attics lengthen *α* in the accusative of nouns in εως ; as, βασιλεως, acc. βασιλεᾶ, contrary to Rule V.

Also, ι instead of α, ε, ο ; as, ταυτι for ταυτα ; ὅδι for ὅδε.

The Paragogic *ι* in pronouns (the dative plural excepted) and in adverbs, is long ; as, οὐτοστ̄, νυν̄, Dat. pl. τευτοισ̄.

IONIC.

1. The Comparative in *ιον* shortens the neuter ; the Attics lengthen it ; as, καλλίον, I. καλλιον, A.

2. In adjectives of time *ι* is long ; as, οπήρηνος.

3. In verbs the Ionic *α*, *σι* not following it, is short ; as, εἶται for ἦνται.

DORIC AND ÆOLIC.

1. The Doric *α* is long ; the Æolic is short ; as, Αἰνείᾱ, D. for Αἰνείου ; ἱπποτᾱ̄, Æ. for ἱπποτης, &c.

§ 284. IX. POETIC LICENSE.

1. The last syllable of a verse is common, except in Iambic, Trochaic, Anapaestic, and Greater Ionic.

2. The Σύζευξις unites two syllables into one ; as,

Χρυσέω ἀνα σκηπτρῷ καὶ ἐλίσσέτο παντὰς Ἀχαιοὺς,

Ἡ λαβέτ' ἣ οὐκ ἐνοήσεν ἀδάτο δὲ μεγάθυμῳ,

Ἡ μὲ κέλει σκεδὴν περὶ μέγα λαιτμα θαλάσσης.

3. The *Arsis* makes a short syllable in the end of a word long ; as, Αἰδοίος τε μοι ἐσσι φίλῃ ἐκυρῇ δεινὸς τε

Ἴππους δ' αὐτομέδοντα θοῶς ζευγνύμεν ἀνωγε.

Note 1. The *Arsis* means the elevation of the voice, which, in Hexameter verse, is always on the first syllable of a foot.

Note 2. A short syllable is sometimes, and but very rarely, lengthened at the end of a foot ; thus,

Τῇ δ' ἐπὶ μὲν Γοργῷ βλοσυρῶπις ἐστεφάνωτο.

Besides these deviations from the usual rules of quantity, the Poets,

I. *Lengthened a syllable*, 1. By doubling or inserting a consonant ; as, ἐδδειςσε for ἐδειςσε : ἀπτολις for ἄπολις. 2. By changing a vowel into a diphthong ; as, δευομαι for δεομαι. 3. By Metathesis ; as, ἐπραθον for ἐπαρθον.

II. *Shortened a syllable*, By rejecting one vowel of a diphthong; as, *ἐλον* for *εἶλον*.

III. *Increased the number of syllables*, 1. By resolving a diphthong; as, *αὐτω* for *αυτω*. 2. By inserting or adding a letter or syllable; as, *αασχετος* for *ασχετος*; *ἡελιος* for *ἡλιος*; *Ξηφι* for *Ξη*.

IV. *Lessened the number of syllables*, 1. By aphæresis; as, *νερε* for *ενερε*. 2. By syncope; as, *εγρετο* for *εγειρετο*. 3. By apocope and apostrophe; as, *δω* for *δωμα*; *μυρι* for *μυρια*.

Other varieties will be learned by practice. Many conjectures have been made with regard to the *ancient* orthography, and the principles of versification as depending upon it. But the best of them deserve the credit of ingenuity alone; for, as they rest on no unquestionable authority, they are of little or no use.

§ 285. OF FEET.

A foot in metre is composed of two or more syllables strictly regulated by time; and is either simple or compound. Of the simple feet, four are of two, and eight of three syllables. There are sixteen compound feet, each of four syllables, as follows:

Simple feet of two syllables.

Pyrichius	—	—	θεός.
Spondeus	—	—	θυμῶ.
Iambus	—	—	θεῶν.
Trochæus	—	—	σῶμα.

Simple feet of three syllables.

Tibrachys	—	—	—	πολεμῶς.
Molossus	—	—	—	εὐχῶλῃ.
Dactylus	—	—	—	μαρτυρῶς.
Anapæstus	—	—	—	ὀπλίσω.
Bachius	—	—	—	πολιτῆς.
Antibachius	—	—	—	δεικνύμι.
Amphibrachys	—	—	—	τιθῆμι.
Amphimacer	—	—	—	δεικνύτω.

Compound feet of four syllables.

Choriambus	— — — —	σῶφρῶσύνῃ	{ a trochee and an iambus.
Antispastus	— — — —	ἀμᾶρτημᾶ	{ an iambus and a trochee.
Ionic a majore	— — — —	κῶσμητοῖρᾶ	{ a spondee and a pyrrich.
—— a minore	— — — —	πλεῖονεκτῆς	{ a pyrrich and a spondee.
First Pæon	— — — —	ἀστρολόγος	{ a trochee and a pyrrich.
Second ——	— — — —	ἀνάξιος	{ an iambus and a pyrrich.
Third ——	— — — —	ἀνάδημα	{ a pyrrich and a trochee.
Fourth ——	— — — —	θεῖονενῆς	{ ————— an iambus.
First Epitrite	— — — —	ἀμᾶρτῶλη	{ an iambus and a spondee.
Second ——	— — — —	ἀνδροφόντης	{ a trochee and a spondee.
Third ——	— — — —	εὐρυσθενῆς	{ a spondee and an iambus.
Fourth ——	— — — —	λῶβωτηρᾶ	{ ————— and a trochee.
Proceleusmaticus	— — — —	πῶλεμιός	two pyrrichs.
Dispondeus	— — — —	συνδουλεύω	two spondees.
Diiambus	— — — —	ἐπιστάτης	two iambs.
Ditrochæus	— — — —	δυστύχημα	two trochees.

§ 286. OF METRE.

Metre, in its *general sense*, means an arrangement of syllables and feet in verse, according to certain rules; and in this sense applies, not only to an entire verse, but to part of a verse, or to any number of verses. *A metre*, in a *specific sense*, means a combination of two feet (sometimes called a *syzygy*), and sometimes one foot only.

Note. The distinction between rhythm and metre is this:—the former refers to the *time* only, in regard to which two short syllables are equivalent to one long; the latter refers both to the *time* and the *order* of the syllables. The rhythm of an anapæst and dactyl is the same; the metre

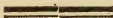
different. The term rhythm, however, is also understood in a more comprehensive sense, and is applied to the harmonious construction and enunciation of feet and words in connexion; thus, a line has rhythm when it contains *any number* of metres of *equal time*, without regard to their order. Metre requires *a certain* number of metres, and these arranged in *a certain order*. Thus, in this line,

Panditur interea domus omnipotentis Olympi,

there is both rhythm (as it contains six metres of equal value in respect of time) and metre, as these metres are arranged according to the canon for Hexameter heroic verse, which requires a dactyle in the 5th, and a spondee in the 6th place. Change the order thus,

Omnipotentis Olympi panditur interea domus,

and the rhythm remains as perfect as before, but the metre is destroyed; it is no longer a Hexameter heroic line.



§ 287. OF THE DIFFERENT KINDS OF METRE.

1. Metre, in the general sense, is divided into nine species :

- | | | |
|---------------|-----------------|----------------------|
| 1. Iambic. | 4. Dactylic. | 7. Ionic a majore. |
| 2. Trochaic | 5. Choriambic. | 8. Ionic a minore. |
| 3. Anapæstic. | 6. Antispastic. | 9. Pæonic or Cretic. |

These names are derived from the feet which prevail in them. It is supposed that each species was originally composed of those feet only from which it is named; but that others, equal in time, were afterwards admitted under certain restrictions.

It often happens that *two species*, totally *dissimilar*, are united in the same verse, which is then termed *Asynartetes*. When the irregularity is great, and it cannot be reduced to any regular form, it is called Polyschematistic or anomalous.

Note. The invention or frequent use of any species of metre by a particular poet, or its being used in some particular *civil* or *religious ceremony*, or appropriated to some particular subject or sentiment, has been the occasion of certain kinds of verse receiving other names than those specified above. Thus, we have the *Asclepiadean*, *Glyconian*, *Alcaic*, *Sapphic*, and others; named from the poets, *Asclepiades*, *Glycon*, *Alcæus*, *Sappho*, *Phalæcus*, *Sotades*, *Archilochus*, *Alcman*, *Pherecrates*, *Anacreon*, *Aristophanes*, &c. So also the *Prosodiacus* (from *πρόσδος*), so called from being used in the approach to the altars on solemn festivals; and the *Paræmiacus*, a kind of verse much used in the writing of proverbs, (*παροιμία*.)

In the iambic, trochaic, and anapæstic verse, a metre consists of *two* feet; in the others, of *one* only.

2. A verse or metre is farther characterized by the number of metres (in the specific meaning of the term) which it contains, as follows :

A verse containing one Metre	is called	<i>Monometer.</i>
two Metres		<i>Dimeter.</i>
three Metres		<i>Trimeter.</i>
four Metres		<i>Tetrameter.</i>
five Metres		<i>Pentameter.</i>
six Metres		<i>Hexameter.</i>
seven Metres		<i>Heptameter.</i>

3. A verse may be complete, having precisely the number of metres which the canon requires ; or it may be deficient in the last metre ; or it may be redundant. To express this, a verse is farther characterized as follows : viz.

1. ACATALECTIC, when complete.
2. { CATALECTIC, if wanting one syllable.
BRACHYCATALECTIC, if wanting two syllables or one whole foot.
3. HYPERCATALECTIC, when there is one or two syllables at the end more than the verse requires ; thus,

χῆ λῶν δράκοντας ὤς. Æsch. Lept. Theb.
— — — — —

is denominated "TROCHAIC DIMETER CATALECTIC ;" the first term referring to the *species*, the second to the *number* of metres, and the third to the *apothesis* or *ending*.

Note. The two last terms, viz. that designating the number of metres and that which refers to the ending, are sometimes reduced to one ; thus, when a verse of a given species consists of two feet and a half, it is called *Penthemimer* ; of three and a half, *Hephthemimer* (five half feet, seven half feet) ; and when it consists of one metre and a half, it is called *Hemiholius*.

The respective situation of each foot in a verse is called its place (*sedes*).

The rules or canons of the different kinds of metre are briefly as follows :

§ 288. I. IAMBIC METRE. TABLE, § 299. I.

An iambic verse admits in the *first*, *third*, and *fifth* place, an *iambus* or a *spondee*.

In the *second*, *fourth*, and *sixth*, an iambus only.

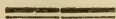
Variation 1. The iambus in the *odd* places may be resolved into a tribrach. The spondee, into a dactyl or an anapæst.

Variation 2. The iambus in the *even* places (except the

last) may be resolved into a tribrach. An anapæst is substituted for it in the case of a proper name only.

Observe, however, 1st. that a dactyl should be avoided in the fifth *place*; and, 2d. that resolved feet should not concur.

Of this verse there are three kinds, *dimeters*, *trimeters* (called also senarian, each line having six feet), and *tetrameters*.



§ 289. II. TROCHAIC METRE. TABLE, § 299. II.

A trochaic verse admits in the *odd* places a *trochee* only; in the even places, a *trochee* or a *spondee*.

The trochee may in any place be resolved into a *tribrach*, and the spondee into a *dactyl* or *anapæst*.

A dactyl in the odd places occurs only in the case of a *proper name*.

Trochaic verses are mostly *catalectic*. A system of them generally consists of *catalectic tetrameters*; sometimes of *dimeters*, *catalectic* and *acatalectic* intermixed.

In *tetrameters* the *second metre* should always end a word.

Explanation of the Table, § 299. II.

In this verse each metre is alike. If from the trimeter exhibited in the table the first and second metre be taken away, the remainder is a table of the *MONOMETER*, which is always *hypercatalectic* or *acatalectic*. If the first is taken away, the remainder will be a table of the *dimeter*; and if a metre be *prefixed*, it will be a table of the *tetrameter*, which is always *catalectic*.



§ 290. III. ANAPÆSTIC METRE. TABLE, § 299. III.

An anapæstic verse, without *any* restriction of places, admits either an *anapæst*, *spondee*, or *dactyl*.

Exc. 1. The dimeter catalectic, called *paræmiacus*, requires an anapæst in the last place but one; and is incorrect when a *spondee* is found there.

Exc. 2. In some instances the *proper* foot is resolved into the *proceleusmatic*.

Anapæstic verses are sometimes *intermixed* with other species, but are oftener in a *detached system* by themselves.

A system is chiefly composed of dimeters under the following circumstances :

1. When each foot, or at least each metre (syzygy), ends a word.

2. When the last verse but one of the system is monometer acatalectic, and the last, dimeter catalectic, with an anapæst in the second metre.

In a system, this peculiar property is to be observed, that the last syllable of each verse is *not common* (as in other species), but has its quantity subject to the same restrictions as if the foot to which it belongs occurred in *any other* place of the verse.

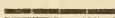
A series, therefore, of anapæstic verses, consisting of one or more sentences, is to be constructed as if each sentence was only a single verse.

Notes. The monometer acatalectic is called an *anapæstic base*. This is sometimes dispensed with in a system ; in the *paremiacus*, rarely.

To this metre belong the *Aristophanaic*, being catalectic tetrameters ; and the *proceleusmatic*, consisting of feet isochronal to an anapæst, and, for the most part, ending with it.

Explanation of the Table, § 299. III.

The table is dimeter. The removal of the *first* metre leaves it **MONOMETER**, (which is called an anapæstic base) ; by prefixing *one* metre, it becomes **TRIMETER** ; and by prefixing *two*, it becomes **TETRAMETER**, which is always catalectic.



§ 291. IV. DACTYLIC METRE. TABLE, § 299. IV.

A **DACTYLIC** verse is composed solely of *dactyls* and *spondees*. In this species one foot constitutes a metre.

The common *heroic* is *hexameter acatalectic*, having a dactyl in the *fifth* place and a spondee in the *sixth*.

Sometimes in a solemn, majestic, or mournful description, a spondee takes the place of the dactyl in the *fifth* foot ; from which circumstance such lines are called *spondaic*.

THE **ELEGIAC PENTAMETER** consists of five feet. The first and second may be either a dactyl or a spondee at pleasure ; the third must always be a spondee ; the fourth and fifth anapæsts.

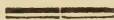
Though an *heroic* verse is confined to a smaller number of admissible feet than an *iambic* verse, several licences are allowed which are not used in the latter.

The most considerable are :

1. The lengthening of a short final syllable in certain cases, viz. at the cæsural pause, and where its emphasis is increased by its beginning a foot.
2. The hiatus, or the concurrence of two vowels, in contiguous words.

That irregular sort of dactyls which Hephæstion calls *Æolics*, admits, in the first metre, any foot of two syllables ; the rest must be all dactyls, except where the verse is *catalectic*, and then the catalectic part must be part of a dactyl.

A second sort of dactyls, called by the same author *Logædics*, require a *trochaic syzygy* at the end, all the other feet being dactyls.

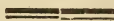


§ 292. V. CHORIAMBIC METRE. TABLE, § 299. V.

The construction of an ordinary choriambic verse is very simple. Each metre, except the last, is a *choriambus*, and the last may be an iambic syzygy, entire or catalectic.

The iambic syzygy (two iambic feet) is sometimes found at the beginning, and, in long verses, in other places ; but this happens less frequently.

If any other foot of four syllables is joined with a choriambus, the verse is then more properly called *epichoriambic*. Of this there is a very great variety, and they sometimes end with an *amphibrach*, sometimes with a *bacchius*.



§ 293. VI. ANTISPASTIC METRE. TABLE, § 299. VI.

An antispastic verse, in its most usual and correct form, is constructed as follows :

In the *first* place, beside the proper foot, is admitted any foot of four syllables ending like an antispastus in the two last syllables ; i. e. either — — — —, — — — —, — — — —, or — — — —.

In the *intermediate* places only an *antispastus*.

In the *last*, an iambic syzygy, complete or catalectic, or an incomplete antispastus.

There is scarce any limit to the varieties in this species.

The following are the most usual :

1. In short verses, the proper foot frequently vanishes, and the verse consists of one of the above-mentioned feet and an iambic syzygy.

2. All the epitrites, except the second, are occasionally substituted in the several places of the verse, particularly the fourth epitrite in the second.

3. If an antispastus begins the verse, and three syllables remain, whatever those syllables are, the verse is antispastic; because they may be considered as a portion of some of the admissible feet, or of some of them resolved.

4. In long verses, an iambic syzygy sometimes occurs in the *second* place, and then the third place admits the same varieties as the *first*.

An antispastus, with an additional syllable, is called *Dochmiac*.

An antispastus, followed by an iambic syzygy, is called *Glyconian*.

Two antispasti, with an iambic syzygy, is called *Asclepiadean*.

Antispastic dim. catalectic, is called *Pherecratian*.

§ 294. VII. IONIC METRE A MAJORE. TABLE, . § 299. VII.

An Ionic verse admits a *trochaic syzygy* promiscuously with its *proper foot*. The verse never ends with the proper foot complete, but either with the trochaic syzygy or the proper foot *incomplete*. The varieties of this metre are numerous, among which observe the following :

Var. 1. The *second pæon* is sometimes found in the *first* place. And

Var. 2. A molossus (— — —) in an *even* intermediate place with a trochaic syzygy following.

Var. 3. The *second pæon* is occasionally joined to a *second* or *third* epitrite, so that the two feet together are equal in time to two Ionic feet. This is called an *Ανακλασις*; the defect in time of the preceding foot being, in this case, supplied by the redundant time of the subsequent; and the verse so disposed is called *Ανακλώμενος*.

Var. 4. Resolutions of the long syllable into two short ones are allowed in all possible varieties.

If the three remaining pæons, or the second pæon in any place but the first, without an *Ανακλασις*. Or,

If an iambic syzygy or third epitrite—a choriambus, or any of the discordant feet of four syllables, be found in the same verse with an Ionic foot, the verse is then termed *Epi-ionic*.

§ 295. VIII. IONIC METRE A MINORE.

TABLE, § 299. VIII.

An Ionic verse *a minore* is often entirely composed of its own proper feet. It admits, however, an iambic syzygy promiscuously, and begins sometimes with the *third pæon* followed by one of the epitrites for an *Ανακλασις*.

A molossus sometimes occurs in the beginning of the verse, and also in the odd places with an iambic *syzygy* preceding.

In the intermediate places a second or third pæon is prefixed to a second *epitrite*; and this construction is called *Ανακλασις* as before.

Resolutions of the long syllables are allowed in this as in the other *Ionic metre*.

An Epionic verse *a minore* is constituted by intermixing with the Ionic foot a *double trochee*, second *epitrite*, or pæon without an *Ανακλασις*.

PROSODIAC VERSE.

When a choriambus precedes or follows an Ionic foot of *either kind*, the name Epionic is suppressed, and the verse called Prosodiacus. And, in general,

This name is applied to a verse consisting of an alternate mixture of choriambic and Ionic feet, or of their respective representatives.

N. B. The two species of Ionic are not to be intermixed in the same verse.

§ 296. PÆONIC METRE. TABLE, § 299. IX.

A pæonic verse requires all the admissible feet to have the same rhythm with its proper foot; *i. e.* to consist of *five times*, or be equal to five short syllables.

The first and fourth pæon are mostly used, but not in the same verse.

The construction of this verse is most perfect when each

metre ends with the several words of the verse as was before remarked of the *anapæstic metre*.

To this head may be referred those verses which are called by some authors *Bachiac* and *Cretic* verses.

§ 297. OF THE CÆSURAL PAUSE.

BESIDES the division of the verse into metres and feet, there is another division, into two parts only, owing to the natural intermission of the voice in reading it, and relevant to the rhythmical effect. This is called the *PAUSE*, which necessarily ends with a word; and its distance from the beginning is generally, though not invariably, determined by the length of the verse.

Heroic verses and trimeter iambics are esteemed most harmonious when the *pause* falls upon the *first syllable of the third foot*. This is the *penthemimeral cæsuræ*. When it falls upon the first syllable of the fourth, it is called the *hepthemimeral*. In iambic and trochaic tetrameters its place is *at the end of the second metre*. These rules are more observed by the Roman than by the Greek poets. In anapæstic verses and pæonic, no place is assigned to the pause; because, since the metres (if rightly constructed) end with a word, the effect of a pause will be produced at the end of each metre. The same may be observed of the *Ionic a minore*.

§ 298. COMPOUND METRES.

Besides the preceding nine species of metre, the compositions and modifications of these are very numerous. Of these observe the following :

1. A long syllable is sometimes inserted between the parts of a verse consisting of similar metres.
2. In some species the portions of an admissible foot of four syllables are separated by the intermediate metres.
3. It happens not unfrequently that two species, totally *dissimilar*, are united in the same verse; which is then denominated *ASYNARTETES*; as,
 1. Dactyl. Tetram. + Troch. Hemihol.
 2. Iambic Penth. + Troch. Hemihol.

3. Dactyl. Dim. + Troch. Monom. or Logædic.

4. Iambic syzygy + Troch. Syzygy, and vice versa.

This last is called **PERIODICUS**.

4. When a verse is so irregular as to contain in it some glaring violation of the preceding rules, it is called **POLYSCHEMATISTIC** or *anomalous*; thus,

To this title may be referred,

1. A verse otherwise iambic, having a spondee in the second or fourth place.

2. An iambus in a trochaic verse, &c. &c.

These rules are exemplified in the following tables.

§ 299.

Table of Feet allowed in the different kinds of Metre.

I. IAMBIC. § 288.

DIMETER.

Metres	I.		II.	
Feet.	1	2	3	4
	— —	— —	— —	— —
	— —	— —	— —	— —
	— —	— —	— —	— —
	— —	— —	— —	— —
	— —	— —	— —	— —
	— —	— —	— —	— —
	— —	— —	— —	— —
	— —	— —	— —	— —
	— —	— —	— —	— —

A.

C.

TRIMETER OR SENARIAN.

Metres	I.		II.		III.	
Ft.	1	2	3	4	5	6
	— —	— —	— —	— —	— —	— —
	— —	— —	— —	— —	— —	— —
	— —	— —	— —	— —	— —	— —
	— —	— —	— —	— —	— —	— —
	— —	— —	— —	— —	— —	— —
	— —	— —	— —	— —	— —	— —
	— —	— —	— —	— —	— —	— —
	— —	— —	— —	— —	— —	— —
	— —	— —	— —	— —	— —	— —
	— —	— —	— —	— —	— —	— —

A.

P. N

II. TROCHAIC. § 289.

TRIMETER.

Metres I.		II.		III.		
Ft. 1	2	3	4	5	6	
— —	— —	— —	— —	— —	— —	} H. C. A. C.
— —	— —	— —	— —	— —	— —	
— —	— —	— —	— —	— —	— —	
— —	— —	— —	— —	— —	— —	} C.
— —	— —	— —	— —	— —	— —	
— —	— —	— —	— —	— —	— —	
— —	— —	— —	— —	— —	— —	} B. C. P. N.
— —	— —	— —	— —	— —	— —	
— —	— —	— —	— —	— —	— —	

III. ANAPÆSTIC METRE. § 290.

DIMETER.

Metres		I.		II.		
Feet		1	2	3	4	
rarely	— —	— —	— —	— —	— —	} H. C.
	— —	— —	— —	— —	— —	
	— —	— —	— —	— —	— —	
	— —	— —	— —	— —	— —	} A. C.
	— —	— —	— —	— —	— —	
	— —	— —	— —	— —	— —	
	— —	— —	— —	— —	— —	} C.
	— —	— —	— —	— —	— —	
	— —	— —	— —	— —	— —	

IV. DACTYLIC. § 291.

DIMETER.

I.	II.	
— —	— —	pure.
— —	— —	H. C.
— —	— —	
— —	— —	} impure.
— —	— —	
— —	— —	
— —	— —	ADONIC.

Called also Choriambic Mon. H. C.

TRIMETER.

I.	II.	III.	
— —	— —	— —	} A. C.
— —	— —	— —	
— —	— —	— —	
— —	— —	— —	} H. C.
— —	— —	— —	
— —	— —	— —	

TETRAMETER.

Metres	I.	II.	III.	IV.	
	— — — — — — — —	— — — — — — — —	— — — — — — — —	— — — — — — — —	} A. C.
	— — — — — — — — — — — — — — — —	— — — — — — — —	— — — — — — — —	— — — — — — — —	

PENTAMETER.

M.	I.	II.	III.	IV.	V.	
	— — — — — — — —	— — — — — — — —	— — — — — — — —	— — — — — — — —	— — — — — — — —	} A. C.
	— — — — — — — — — — — — — — — —	— — — — — — — —	— — — — — — — —	— — — — — — — —	— — — — — — — —	

HEXAMETER.

M.	I.	II.	III.	IV.	V.	VI.	
	— — — — — — — —	— — — — — — — —	— — — — — — — —	— — — — — — — —	— — — — — — — —	— — — — — — — —	} pure.
	— — — — — — — — — — — — — — — —	— — — — — — — —	— — — — — — — —	— — — — — — — —	— — — — — — — —	— — — — — — — — — — — — — — — —	

ELEGIAC PENTAMETER.

Metres	I.	II.	III.	IV.	V.
	— — — — — — — —	— — — — — — — —	— — — — — — — —	— — — — — — — —	— — — — — — — —

LOGAEDICS.

— — — — — — — — — — — — — — — —	— — — — — — — — — — — — — — — —	— — — — — — — — — — — — — — — —	— — — — — — — — — — — — — — — —	— — — — — — — — — — — — — — — —	— — — — — — — — — — — — — — — —	called also Choriambic Dim. Cat. Alcaic (the most common). } Loga- ædics only.
--	--	--	--	--	--	--

V. CHORIAMBIC METRE. § 292.

TRIMETER.

M.	I.	II.	III.	
—	—	—	—	Cat. pure A. C. seldom occurs. impure do. in which also other feet are intermixed, as the Pæons and Epitrites.
—	—	—	—	
—	—	—	—	
—	—	—	—	
—	—	—	—	

MONOMETER is the same as Dact. Dim. DIMETER, removes the *first* Metre and TETRAMETER, prefixes a Metre, and is always Catalectic.

VI. ANTISPASTIC METRE. § 293.

An Antispastic metre

	Iambus.	Trochee.
pure	— —	— —
	— —	— —
	— —	— —
	— —	— —
	— —	— —
	— —	— —

In the varieties of this verse any of the simple feet under the Iambus may precede any of those under the Trochee. DIMETERS, TRIMETERS, and TETRAMETERS, are formed as directed § 293, and are Cat. A. C. and H. C.

The Dochmiac *dimeter* and *trimeter* is formed by repeating the Doch. mon. The Doch. also sometimes precedes, and sometimes follows, the Antispastus.

ANTISPASTIC VARIETIES.

Metres	I.	II.	
— —	}	— — —	Cat. Pherecratic.
— —			
— —			
— —			
— —	}	— — —	A. C. Glyconic.
— —			
— —			
— —			
— —	}	— — —	H. C. Sapphic.
— —			
— —			
— —			
Any form of an Antispas- tic metre.	}	— — —	A. C. Glyconic Polyschematistic.

TRIMETER.

DIMETER may be formed by joining I. and III.

Ionic a majore tetram. B. C. is called SOTADIC.

DIMETER.

Metres I. II. C.

— — — —	— —	} A. C.
— — — —	— — — —	
— — — —	— — — —	
— — — —	— — — —	
— — — —	— — — —	

TETRAMETER

is formed by joining a Dim. Cat. to a Dim. A. C. A Molossus (— — —) in the odd places must always be preceded by an iambic syzygy.

The Ionic a minore, preceded or followed by a choriambus, is another form of PROSODIACUS. For the Epi-Ionic, see § 294.

IX. PÆONIC OR CRETIC METRE, § 296.

A Pæonic metre.

DIMETER, TRIMETER, & TETRAMETER.

— — — — — — — — are formed by a repetition of the
 — — — — — — — — metre; a resolution of — into
 — — — — — or — — — — — — — — is common.
 — — — — — — — —

§ 300. SCANNING.

To those who are accustomed to the scanning of the Latin poets, the ordinary hexameter and regular systems of the Greek poets will present no difficulty. After a little exercise in these, the best praxis is furnished by the Choruses in the Dramatic writers, and the odes of Pindar; as almost every line furnishes a different kind of verse, and the student is compelled to make himself thoroughly acquainted both with the rules of quantity and of metre in order to discover it.

In scanning, for example, the Proodus in the Medea of Euripides, beginning at the 131st line, after ascertaining the quantity of each syllable, and comparing the whole line with the preceding tables, they will be as follows:

131	Anapæstic	Dim.	A. C.
132	Dactylic	Trim.	do.
133	Anapæstic	Dim.	do.
134	Dactylic	Trim.	H. C.
135	Pæonic	Dim.	Ac.
136	Antispastic	Dim.	Ac.
137	Dactylic	Dim.	Ac. pure.
138	Antispastic	Dim.	Ac.

Proceeding in the same way with the second Olympic ode of Pindar, it will be as follows:

1. Periodicus, or circulating dimeter.
2. Ionic Dim. Cat.
3. Pæonic Dim. H. C.
4. Choriambic Dim. Cat.
5. Iambic Dim. Brachy Catalectic.
6. Dochmiac—and so on of the others.

Note. In the choruses of the dramatic writers, and the odes of Pindar, each line of the *antistrophe* is the same kind of verse, and often, though not always, the same order of syllables with the corresponding line of the preceding *strophe*.

§ 301. ACCENTS.

In the proper modulation of speech, it is necessary that one syllable in every word should be distinguished by a *tone* or elevation of the voice. On this syllable the accent is marked in the Greek language. This elevation of voice does not lengthen the time of the syllable; so that *accent* and *quantity* are considered by the best critics as perfectly distinct, but by no means

inconsistent with each other. These can be of no use to us now, as far as regards the pronunciation of the language, however useful in this respect they may have been to those by whom it was spoken. Still, however, the study of these is useful in two respects; they serve to distinguish between words which are spelled alike but have different significations. This difference was doubtless marked in the language as originally spoken by a different *intonation*, which, by the different marks called accents, it was intended to convey to the eye. Thus, in English, the words *des'ert*, and *desert'*, though spelled with the same letters, differ both in sound and meaning; and this is marked by the accent. So in Greek, ὄμῳς and ὀμῳς, spelled with the same letters, differ in meaning; and the difference of the accent would doubtless lead the Greek to express this by a difference of *tone* which is now lost. Scapula has given a list of more than four hundred words which are thus distinguished. The accents also indicate, in many cases, the quantity of one or more syllables of a word.

The accents in form are three; the acute (´), grave (`), and circumflex (~). Strictly speaking, however, there is in reality but *one* accent, the *acute*, which is placed over a vowel to mark the emphatic syllable. When the accent is marked on a diphthong, it is placed over the subjunctive vowel; as, βασιλεύς.

The accent is placed over one of the *last three* syllables only, and words are denominated accordingly

Oxytons, when accented on the final syllable; as, θεός.

Paroxytons, when accented on the penult; as, ἀνθρώπου.

Proparoxytons, when accented on the antepenult; as, ἀνθρώπος.

The two last kinds are called *barytons*, because the final syllable is not accented; for every syllable that is not accented, is called *grave* (βαρὺς); but the grave accent is never marked, as such, upon a syllable.

In the structure of a sentence, when any oxyton is followed by another word in *continued* discourse, the grave is used instead of the acute; as, θεὸς ἡμῶν: but the word is still considered an *oxyton*.

When two syllables, the first of which is accented, are contracted into one, the circumflex is used to denote that an acute or accented syllable, and a grave or unaccented, are united: as, φιλέω, as if, φιλέῳ, φιλῶ; φιλέοιμι, φιλοῖμι. Hence, if there be no accent on the first of the syllables to be contracted, there will be no circumflex on the contraction; thus, φιλεοίμην, φιλοίμην.

It is evident, also, that as the accent must be upon one of the

last three syllables, the circumflex must be upon one of the *last two* ; and words are denominated accordingly,

Perispomenons, when the last syllable is circumflexed ; as, φίλῶ from φιλέω.

Properispomenons, when the penult is circumflexed ; as, φιλοῦ-μεν for φιλέομεν.

N. B. Of many words, both the uncontracted and contracted forms are in use ; but of others, the contracted form only remains, and we must conjecture from analogy what the uncontracted was ; as, ἔαρχον, ἤρχον ; ἔον, οῦν. This reasoning from analogy, however, proceeds on the assumption that all syllables having the circumflex were originally two, now united by contraction. Whether this was so or not cannot be satisfactorily ascertained ; nor, if it could, would the knowledge be of much value, as the rules for the accentuation of words would still continue the same.

§ 302. PLACE OF THE ACCENT IN THE NOMINATIVE, &c.

No rule can be given for ascertaining the proper place of the accent in the nominative of nouns and adjectives ; this is best learned from practice and the use of a good Lexicon. The following observations, however, may be of use :

1. The article, pronouns, and prepositions, have the place of the accent marked in their inflexion in the grammar.

2. In verbs, it is thrown as far back as possible, except εἰμι and φημι.

3. The following have the acute accent on the *last* syllable and are therefore *oxytons* : viz.

1. All monosyllables which are not contracted ; as, χεῖρ, ὄς. When they have suffered contraction, they take the circumflex ; as, γῆ, (γέα), φῶς, (φάος). So also αῖ, νῦν, οῦν, ὕς, δρῦς μῦς, ναῦς, οὔς, παῖς, πῦρ, most or all of which are contractions.

2. All nouns in εὺς ; as, βασιλεύς.

3. All verbals in τηρ ; as, χαρακλήρ.

4. Verbals in της ; as, μαθητής ; but those from verbs in μι on the penult ; as, θέτης.

5. Verbals in μη and μος (from the perfect passive) ; as γράμμή, σπασμός.

6. Verbals in τος, from the 3d singular perfect passive ; as τοιηός ; except some compounds ; as, ἀπόδικτος.

7. Verbals in *η* and *α* from the perfect middle ; as, *στολή, διαφορά.*

8. Diminutives, patronymics, and other derivative nouns in *ις* ; as, *κεραμής, βασιλῆς.*

9. Compounds of *ποιέω, ἄγω, φέρω, οὔρος, ἔργον* ; as, *παιδαγωγός, διαφορά, πυλᾶρός, ὀμβριμοεργός*, (but *παρα* and *περι* throw back the accent ; as, *περίεργος*).

10. Adjectives in *ης* not contracted ; as, *ἀληθής.*

11. Compound adjectives in *ης* ; as, *εὐφυής* ; except compounds of *ἥθος* and *ἀγκέω* ; as, *κακοήθης, ποδάρκης.*

12. Adjectives in *υς, -εια, -υ* ; as, *ἡδύς, ἡδεῖα, ἡδύ.*

13. Adjectives in *ρός* ; as, *αἰσχρός.*

14. Adjectives in *ικος*, from verbals in *τος* ; as, *ποιητικός* from *ποιητός.*

15. The adverbial terminations *ι* and *δόν* ; as, *ἀθεεῖ, ὁμοθυμαδόν.*

Accent on the Penult.

4. The following have the accent on the penult :

1. Diminutives in *ισκος, ιλος, ιων* ; as, *νεανίσκος, παιδίσκη, ναυτίλος, μωρίων.*

2. Nouns in *ειον*, denoting a place ; as, *Λυκεῖον.*

3. Nouns in *υνη* ; as, *δικαιοσύνη.*

4. Nouns in *ια*, if derived from Adjectives in *ος* ; as, *φιλία.* If derived from substantives, the accent varies ; as, *στραλιά* from *στρατός.*

5. Nouns in *εια* derived from verbs in *ευω* ; as, *βασιλεία* from *βασιλεύω.*

6. Almost all nouns denoting national relation ; as, *Ῥωμαῖος.*

7. Verbals in *τωρ* ; as, *ξήτωρ, κτήτωρ.*

8. Adjectives in *εις-εισσα-εν* ; as, *χαρίεις.*

9. Adjectives in *ωδης* ; as, *λιθώδης.*

10. Verbal adjectives in *εος* ; as, *γραπτέος.*

11. Comparatives in *ιων* ; as, *βελτίων.*

12. Adverbs of quantity in *ακίς* ; as, *τρισάκίς, πολλάκις.*

13. Adverbs in *δην* ; as, *συλλήβδην.*

Composition.

5. *Compound words* in many instances, especially in adverbs, retain the accent on the syllable where it stood in the simple ; as, *αὐτόφι, οὐρανόθεν.* In the following cases, however, the accent is drawn back to the antepenult.

1. Words compounded of particles, α, εὐ, δυσ, δι, ὁμο, ἀγλ, ἀντί, περί, παρά, ὑπό, &c.; as, ἀπίστος from πιστός, δίψυχος from ψυχή.

2. Words compounded of two adjectives; as, φιλόσοφος; of two substantives; as, ναύκληρος; of adjectives and substantives; as φιλόστοργος.

§ 303. GENERAL RULES.

I.

If the final syllable is long, the penult has the acute accent; thus, ἀνθρώπου, δούσα, (dual) ὄρεως, Πηλεΐάδεω, τύπτω, τυπτέσθω.

Obs. The Attic terminations εων and εως, in the 2d and 3d declensions, and the Ionic εω in the *first*, are considered as forming one syllable; as, ἀνώγεων, πόλεως.

II.

If the final syllable be short, then

1. *In dissyllables* the penult, if short, has the acute accent; as, τύπτε; if long, the circumflex; as, χεῖρα, δοῦσα, (sing.)

2. *In polysyllables* the antepenult has the acute; thus, ἀνθρώπος, ἄνθρωποι, τύπτομεν, τύπτομαι.

Obs. 1. The diphthongs οι and αι final, and syllables long by position only, are considered short in accentuation; thus, αὔλαξ, αὔλαχος.

Obs. 2. These rules apply to the *inflexions* of nouns, and to all the parts of verbs except as in the following.

§ 304. SPECIAL RULES.

I. IN THE DECLENSION OF NOUNS.

1. *The first declension* has the circumflex on the ultimate of the genitive plural; thus, μουσῶν, from μουσα.

Exc. The feminine of baryton adjectives in ος follows the first general rule; ἀγίων from ἅγιος, (not ἀγιῶν); ξένων, from ξένος; also, χρήστων, χλούνων, ἐτησίων.

2. *Oxytons* of the *first* and *second declensions* circumflect the last syllable in the genitive and dative; thus, τιμῇ, τιμῆς, τιμῇ, τιμῆν, τιμῶν; καλὸς, καλοῦ, καλοῖ, καλοῖς.

3. In the *third declension* the acute accent on the last syllable of the nominative is transferred to the penult in the oblique cases; thus, σωτήρ, σωτήρος, σωτήρων, (R. I.); πατήρ, πατέρος; τριάς, τριάδος.

Exc. 1. The final syllable of vocatives in *ευ* and *οι* change the acute into the circumflex; as, βασιλεὺς, βασιλεῦ; κλωθῶ, κλωθοῖ.

Exc. 2. Μήτηρ and θυγάτηρ, though barytons, accent the penult; as, μητέρος.

Exc. 3. *Genitives* and *datives* of two syllables, have the circumflex on the final syllable long, and the acute on the final syllable short; as, μῆνός, μῆνι, μῆνοϊν, μῆνων, μῆσι, δυῶν, δυσί. But τίς and participles follow the general rule; as, τίνων,θέντος, οὔσι; also, δάδων, δωῶν, κράτων, παίδων, Τρώων, ὄντων, φώτων, (of lights) πάντων, πᾶσι.

Also, syncopated nouns and γυνή, except the dat. pl.; as, πατρὸς, πατρῶν, πατρώσι; γυναικός.

Also, a short vowel of the genitive from a long vowel in the nominative, throws back the accent in the vocative; thus, ἀνὴρ, ἀνέρος, ἄνερ; εὐδαίμων, εὐδαίμονος, εὐδαίμων. Except when the penult is long not by position; as, Μαχάον, Σαρπήδον.

II. IN VERBS.

1. Monosyllables, being long, are circumflexed; as, ᾧ, εἴς, φῆς, ἔῃ for ἔειη.

2. A long syllable after the characteristic is circumflexed,

1st. *In the active and middle voice*, in the first future of liquid verbs; and in the second future of all verbs.

2d. *In the passive voice*, in the subjunctive of the aorists, and in the subjunctive of the present of verbs in *μι*; thus, σπερῶ, σπερεῖς, σπερεῖν, σπερῶν, σπεροῦμαι—τυπῶ, τυποῦμεν, τυποῖμι, τυποῦμαι—τυφθῶ—τυπῆς—τιθῶ—τιθῶμαι.

Exc. Except when the last syllable ends in *-ην*; as, τυπτοίτην, (see 1st gen. rule).

3. The third person of the optative in *οι* and *αι* has the acute accent on the penult; as, τετύποι, ἀρέσαι.

Except in the futures mentioned rule 2d.

4. *The imperatives* ἐλθέ, εἰπέ, εὐρέ, ἰδέ, λαβέ, have the acute accent on the final syllable.

But the imperative circumfleets the last syllable in the 2d pers. sing. in the second aorist middle; thus, τυποῦ. Except γένου, τράπου, ἐνέγκου.

5. The *infinitive* of the second aorist active circumfleets the final syllable ; thus, τυπεῖν, viz. as if contracted from τυπέμεναι, τυπέμεν, τυπέεν, τυπεῖν.

The *infinitive* of the first aorist active—of the second aorist middle—of both aorists passive—of all the perfects—and of the active voice of verbs in μι, have the accent on the penult ; viz. the circumflex on the *long* penult, and the acute on the *short* ; thus, κρῖναι, ἐλάσαι, ἀκοῦσαι—τυπέσθαι—τυφθῆναι, τυπῆναι—τετυφέναι, τετυπέναι, τετύφθαι, πεφιλησθαι—ἰστάναι.

6. The *participles* of the second aorist active, of the present active of verbs in μι, and all ending in -ως or -εις, have the acute accent on the final syllable ; thus, τυπῶν, ἰστάς, διδοῦς, τετυφῶς, τυφθεῖς.

The *participles* of the perfect passive have the acute accent on the penult ; as, τετυμμένος.

Except when abbreviated ; as, δέγμενος for δεδεγμένος.

7. Εἰμί, *I am*, and φημί, *I say*, have the acute accent on the final syllable of the indicative, (except the 2d sing.) ; thus, ἔσ-τι, φασί.

Obs. When ἔσ-τι is emphatical, or forms the copula between the subject and its predicate, it throws back the accent ; thus, ἄνθρωπος ἔσ-τι ζῶον, *man is an animal* ; ἔσ-τι ἄνθρωπος τί δ' ἔσ-τι. This is commonly, though improperly, classed under enclitics.

§ 305. IN CONSTRUCTION.

1. Words accented on the last syllable, when that is lost by apostrophe, throw the accent back ; as, δεινὰ—δεῖν' ἔπη.

Exc. 1. ἀλλὰ and the prepositions are excepted, which lose their accent.

Exc. 2. Prepositions placed after their cases (ἀνὰ and διὰ excepted) throw back the accent ; thus, περὶ—ψυχῆς περί.

§ 306. PROCLITICS OR ATONICS.

The following ten words, when written by themselves or before another word, have no accent, but seem to rest upon and form, as it were, part of the word following ; viz. the articles, ὁ, ἡ, οἱ, αἱ ; the prepositions ἐν, εἰς, (ἐς), ἐκ, (ἐξ) ; the conjunctions εἰ, ὥς ; and the negative adverb οὐ, (οὐκ, οὐχ).

But these words have the accent when it is thrown back up-

on them from an enclitic following ; as, εἴ γε, in the end of a sentence ; as, πῶς γὰρ οὐ ; *why not ?* after the word on which they rest ; as, θεὸς ὥς, *like a God* ; κακῶν ἕξ, *in consequence of evils*. Also the article, used as a personal pronoun, often has the accent ; as, ὃ γὰρ ἦλθε.

§ 307. ENCLITICS.

ENCLITICS (from ἐγκλίνω) are so denominated, because, like the Latin *que*, they *lean* or *rest* their accent upon the preceding word as forming a part of it, and have no emphasis on themselves. They are

1. μοῦ, μεῦ, μοί, μέ,—σοῦ, σεῦ, σοί, σέ,—οῦ, οἶ, ἐ,—μιν, νιν, σφιν, —σφωέ, σφεέ, σφέας, σφίσι, σφέων, and the indefinite τις, in all cases and dialects.

2. Εἰμί and φημί in the indicative present, except in the 2d person sing.

3. Πῆ, ποῦ, πῶ, πῶς, ποθεν, ποτε, not interrogative.

4. Γέ, τέ, κέ, κέν, νύν, περ, ῥά, τοί.

RULES.

I. Enclitics throw back their accent on the last syllable of the preceding word when its antepenult has the acute accent, or its penult, the circumflex ; as, ἄνθρωπός ἐστι—ἡλθέμοι, σῶμά-μου οὔτι.

Note 1. In this case the acute accent is always used, though the enclitic may have a circumflex.

Note 2. When the preceding word ends in a double consonant, and will not easily coalesce with the enclitic following, the accent remains unchanged ; as, δηλιξ μοῦ.

II. If the preceding word has *any* accent on the final syllable or the *acute* accent on the penult, the monosyllable enclitic loses its accent ; as, ἀγαπᾷς με ἀνὴρ τις, τύπτω σε. But the dissyllable retains it ; as, λόγος τινός, καλός ἐστι, Ἐρμῆς ἐστι, not ἐστι.

So also when the preceding word has suffered an apostrophe ; as, πολλοὶ δ' εἰσίν.

Obs. The principle of these rules is, that no two successive syllables in the same word can be accented ; and that a circumflexed syllable is equivalent to one acuted, followed by another unaccented.

III. If several enclitics follow each other, the *last* only is without the accent, the accent of each being thrown back on the word which precedes it; as, εἰ—εἰ τις τινά φησί μοι.

IV. The enclitic pronouns retain their accent after prepositions, and after ἐνεκα and ἧ; as, διὰ σέ.

V. All the enclitics retain their accent when they are *emphatic*, and when they begin a clause.

VI. Ἔστι accents its first syllable when it *begins a sentence* or is *emphatical*, or follows ἀλλ', εἰ, οὐκ, ὥς or τουτ'; as, οὐκ ἔστι.

OBSERVATIONS

On the Origin and Dialects of the

GREEK LANGUAGE.

THE origin of particular languages, like that of different nations, is involved in great obscurity. They both must have attained to a considerable degree of importance in the world, before any care was taken to record their progress; and the principal information that can then be expected, must be derived from internal evidence and oral tradition.

Nor is it less difficult to trace the changes which a language undergoes in its various dialects. The successive mixture of new colonists with the original inhabitants of a country,—the introduction of new arts, sciences, and customs,—and the caprice of fashion,—are continually making alterations; until the language of former days becomes almost unintelligible to those who profess to speak the tongue of their fathers.

We need not be surprised, therefore, that it should be impossible to ascertain the sources from which the Greek language proceeded; or to mark the exact limits of its dialects, in their form, extent, or duration. Nothing, indeed, can be more vain than attempting to communicate a thorough knowledge of any dialect by written rules. For we know by experience, that the different dialects of a living language are very much blended with each other; and that they undergo the same changes as languages in general.

All that we can do is to mark their most prominent features and peculiarities; and this is quite sufficient for the purpose of

learning to read a separate dialect. Practice and observation must accomplish the rest. Such is the object of the following remarks. The learner will find the principal varieties of the dialects, in declension and conjugation, introduced in the notes on their respective places of the grammar.

A great number of Greek words appear to be formed from the imitation of sounds produced by inanimate objects, or the inarticulate expressions of the human voice, or that of other animals. Thus, from the sounds *πλα, ριπ, δουπ*,—*πλήσσω, I strike*; *ρίπτω, I cast*; *δουπέω, I make a loud noise*:—from *κρα—κράζω, I crash*; *κραυγή, clamor*:—from *αχ—ἄχος, grief*; *ἄχος, a burden*.

Some writers conceive that a large proportion of the Greek language may be traced to the following words, called *duads*, from their consisting of two letters each; viz. *ἄω, I breathe*; *ἔω, I exist*; *ἵω, I send*; *ῥω, I hear*; *ῦω, I pour*. But these appear to be refinements of later periods, and unknown when the language was in its infancy.

The internal evidence of derivation concurs with the testimony of writers, in general, to prove that the Greek language came originally from the east.

The Scythians, or Pelasgi, moving gradually westward, appear to have formed settlements in the northern regions of Greece, afterwards called Macedonia. From hence they extended towards the south and west; occupying also Italy, Sicily, and the adjacent islands. Of their language, as it differed from the parent Hebrew, we can say very little with certainty; but the resemblance of many Greek and Hebrew words leaves no room to doubt of the derivation.

From the best information, it appears that the most ancient dialect of Greek, which, of course, bore the strongest resemblance to the Scythian original, was the

(1.) ÆOLIC.

This dialect was spoken by the inland and western inhabitants of Greece, and extended to Peloponnesus, Sicily, and Italy. A settlement of Æolians being formed in Asia Minor, the Æolic dialect was spoken there also; and it was used in Lesbos, and other islands in the Archipelago. Our information, as to its nature, is derived chiefly from grammarians, who represent it as a rough, strong dialect, delighting in such combinations of sounds as *βρόδον*, for *ρόδον, a rose*; *ῥρσε*, for *ῥρε, he excited*; *ὄπατα*, for *ὄμματα, eyes*; *σπέῖρω*, for *σείρω, I sow*.

No works remain in this dialect, except some fragments of Alcæus and Sappho.

Connected with the Æolic was the

(2.) DORIC,

which, by degrees, prevailed very much in the south of Greece and the adjacent countries.

This is a broad, strong sounding dialect, delighting, particularly, in the vowel alpha; as, μάγας, for μέγας, *greatness*; τρέχω, for τρέχω, *I run*; φάμα, for φήμη, *fame*; πρῶτος, for πρῶτος, *first*; μουσᾶν, for μουσῶν, *of muses*. But sometimes smaller sounds were used; as, ἀλεύμαι, for ἀλοῦμαι, *I will leap*; τύπτουσα, for τύπτουσα, *striking*.

This was the favourite dialect of pastoral poets. In it are composed the Idylliums of Theocritus, Bion, and Moschus. From the variety in their orthography, it would appear that every one spelled the words according to their sound on his own ear: so that it is useless to attempt establishing a standard for it.

Archimedes also uses this dialect, but not so broad as the poets; and the Timæus of Plato is written in Doric. It occurs frequently also, in the odes of Pindar, and the choral songs of the Greek dramatic writers, to which it gives an air of venerable antiquity.

While the Æolic and Doric occupied the west and south of Greece, a more soft and polished dialect, the

(3.) IONIC,

began to prevail in the eastern parts of Græcia Propria. This district was, originally, called Ionia; and colonies from it settling on the opposite coast of Asia Minor carried with them their dialect, and the name of their country. It was here in particular that the Ionic was softened, from the broad, strong primitive tongue, into that smooth, flowing language in which Herodotus composed his history.

Its distinguishing characteristics are, the concurrence of vowels; the prevailing use of the vowel êta, and a preference of smooth to aspirated sounds; as, ἐωυτέω, for ἐαυτοῦ, *of himself*; σεληναίη, for σελήνη *the moon*; ἑηϊδιος, for ἑάδιος, *easy*; φιλίη, for φιλία, *friendship*; ἡελίοιο, for ἡλίου, *of the sun*; ἀπαίγουμεναι, for ἀφαίγουμεναι, *I deprive*. But the latter occurs frequently in Doric also: and, sometimes, α is used instead of ε, as, τάννω, for τέμνω.

Besides Herodotus, Hippocrates wrote in the Ionic dialect: and it was evidently very prevalent in the time of Homer, Hesiod, and the other ancient poets. The language of their time

appears to have been something between the ancient *Æolic* and the latter *Ionic*; but by no means a mixture of contemporary dialects.

After the departure of the colonies to Ionia, in Asia Minor, the name of their original country was changed into Attica, and their language gradually altered into the last general dialect, the

(4.) ATTIC.

At first this dialect differed very little from the *Ionic*; and even when it assumed a very different form, in after ages, it still retained many peculiarities of the primitive tongue: as, διψῆν, for διψᾶν, *to thirst*; ἱππῆς, or ἱππῆς, for ἱππεῖς, *knights*. Athens was the theatre of popular orators, and its dialect was well calculated to make a strong impression on the ear. Its characteristics are, a love for contractions, and an abundance of hard and aspirated sounds; as φιλέω, for φιλέω, *I love*; ἔδειν, for εἶδειν, or εἶδην, *I knew*; ξύν, for σύν, *with*; θαλάττα, for θαλάσσα, *the sea*; ἄρῆν, for ἄρσην, *male*; σήμερον, for σήμερον, *to-day*.

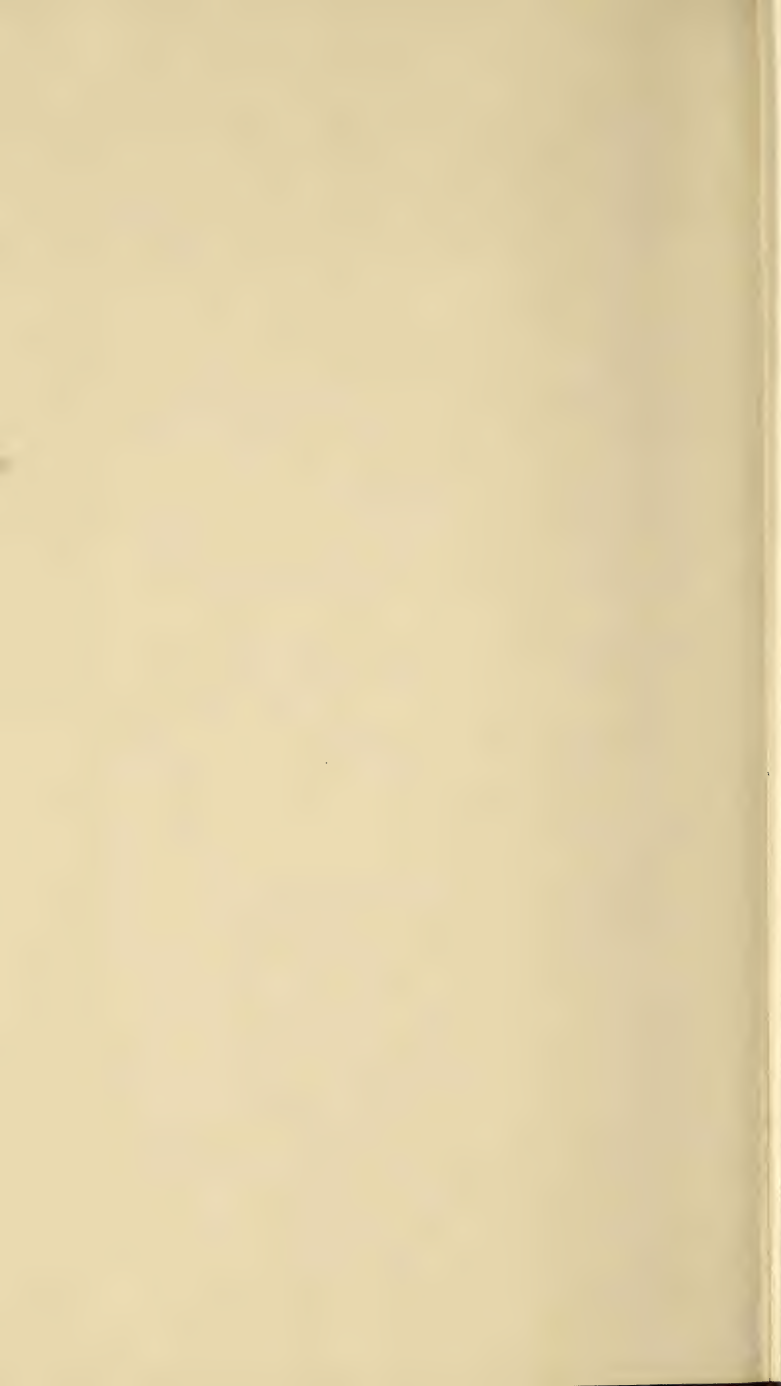
The gradual changes from the *Ionic* have been distinguished by the names of Old, Middle, and New Attic; and writers classed accordingly; thus,

Old.	Middle.	New.
Æschylus,	Aristophanes,	Xenophon.
Sophocles,	Plato.	Aristotle.
Euripides,		Demosthenes, and
Thucydides, &c.		the other orators.

Many other dialects prevailed, but as they furnished no works of any importance, they are not worth being noticed.

After the time of Alexander the literature of Greece declined. A mixed language came into use, comprising not only the peculiarities of several Grecian dialects, but a number of words from Latin and other languages. This is the dialect of the Septuagint and New Testament. Still, however, some later authors wrote in the Attic dialect with considerable purity; such are Lucian, Longinus, and others.

For an enumeration of the minutiae in each dialect, see the Appendix to Scapula's Lexicon, or that to the Clavis Homerica.





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